

✓ July 1766
A brief Historical
RELATION
Of the most Material
Passages and Persecutions
OF THE
CHURCH of CHRIST,

From the Death of our Saviour, to the time
of WILLIAM the Conqueror.

Collected out of the A&S and Monuments of
the Church, Written by Mr. Fox, and compiled in
the three First Books of the said Book of *Martyrs*,
Written by the same Author.

V I 2.

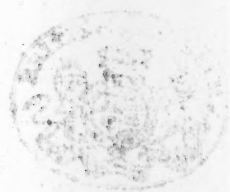
The First Book of the A&S and Monuments,
Containing the three hundred years now after Christ,
with the Ten First Persecutions of the *Primitive*
Church.

The Second Book, Containing the next three
hundred years following, with such things as especially
followed and hapned in *England*, from the time of King
Lucius to *Gregorius*, and to the time of King *egbert*.

The Third Book, Containing the next three
hundred years, from the Reign of King *Robert*, unto
the time of *William the Conqueror*.

Collected by *Jacob Bauthemley*.

L O N D O N
Printed for *William Redmayne* at the Crown upon
Adle Hill. 1676.





*To the Right Worshipful the Mayor
and Aldermen of the Burrough of
Leicester, with the rest of the
Body of that Ancient Corpo-
ration,*

The Author wisheth all Prosperity.

YOUR Worships pious de-
votion to Religion and
Learning, is apparent to all
Men that love either; especi-
ally to those that know your
former charge in erecting,
and your present care in
maintaining a publick Li-
brary, wherein there are ma-

ny worthy Books both of
Divinity and History, with
other Treatises belonging to
all Sciences, unto which all
Persons have liberty to re-
sort, allowing a Salary to
the Keeper thereof for that
purpose: In which employ-
ment I have had the honour
to serve, having opportuni-
ty to spend my time in such
a way as consists with my af-
fection, and may tend most
to the publick or my own
private good, which I hope
this little Treatise, that
I here present to publick
view, may testifie for me.
But more especially am I
bound

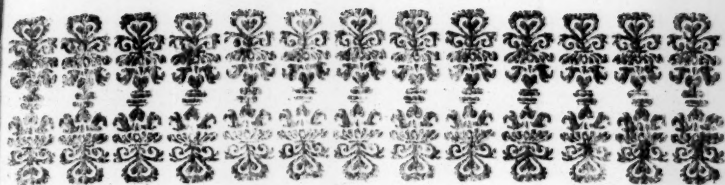
bound to Dedicate this first
Fruit of my Labours unto
(and to shrowd it under)
your Worships Protection,
you allowing me both Books,
means, and opportunity to
such end, as to benefit my
self and others. Such Pla-
ces, Cities, or Towns that
are destitute of such helps
as a Library may afford to
those that are desirous to
spend their time in Study,
may be stirred up to follow
your worthy example, and
so shall Learning flourish in
the Land, and the contempt
of it be recovered and resto-
red to its pristine Glory. So
craving

craving pardon for my bold-
ness, and committing my self
and my little Infant to your
Worships Patronage, I on-
ly crave leave to subscribe
my self

Your Worships Servant,

Jacob Bauthumley.

TO



TO THE
READER.

IT is so common a thing in all Historians, for one man to build upon anothers Foundation, or to write after another mans Copy, that I need not apologize for my self, in what I have here collected out of that worthy Author Mr. Fox, in his Martyrology. Besides, collections from Authors are usual and useful: In which I have been careful neither to wrong the Author, nor detract from the great pains he took to deliver things of so great consequence to future posterity. I had no intention at first to publish this little piece to the world, but being viewed and perused by Ministers of Worth and Learning, it was not thought fit such a brief and summary

many account of the main and most eminent Passages, for nine hundred years from our Saviour, should lye by me in obscurity, which hath made me bold to let it see the Sun. Probably some may be enlightned by it, who having never seen the great Book it self, nor ever read of the great transactions of those times; especially men of meeper sort, being not acquainted with the passages and speeches of Martyrs that suffered in the Ten Persecutions of the primitive times, nor able to purchase the grand Book it self; but by the short view of this little Treatise, such men may inform themselves of what sufferings have ever been by some in all ages, whom God hath called out and made eminent, in the witnessing of his truth. And pitty it is that their names should be buried in oblivion. The Spirit of God in the Eleventh of the *Hebrews* gives us a large Catalogue of the Sufferers in the first Ages of the World, and for what end, as may be conceived, but to perpetuate their memories, and to encourage others that might suffer in the latter ages.

And

And not only the Sacred History, but also Prophane Histories do record the Noble Acts of the great Heroes that have been in the World, with their Heroick Achievements for their severall Countreys good. To what purpose is *Alexander* among the *Grecians*? *Julius Caesar* among the *Romans*? *Tamerlane* among the *Tartars*? *Sapores* among the *Persians*? *Amurath* and *Bajazet* among the *Turks*? but they are all recorded as living Monuments of Valour and Praise for their Victories and Conquests; and shall less here be given to the Souldiers of Christ, who overcame their cruel Persecutors by suffering and death? And as the Church of *England* hath it, *The Noble Army of Martyrs* praise God, in as true a manner as *the goodly Fellowship of the Prophets*. Many remarkable Passages you may observe throughout this Treatise, wherein you have not only the Sufferers speeches and behaviours in their torments and death, and under what Emperours they suffered, as also the time when; but the just hand of God upon the Persecuting Emperours themselves:

few or none of them coming to timely ends. And yet such of them, or other Kings, that any way favoured the Gospel or Professors of it, how God prospered them in their Wars against their enemies. You have likewise the pride, cruelty, and rage of the Bishops of *Rome*, their ambition over Kings, and usurpation of their Kingdoms, and their setting divisions in all Estates and Nations; as also their own divisions among themselves, notwithstanding their great pretence of Unity, which they make to be a great badg of their Churches infallibility: But I leave them; only will be bold to say as the Church of *England* hath it in the Prayer appointed on the Fifth of *November*: Their Religion is Rebellion, their Faith, Faction; and their practice nothing but murdering of Souls and Bodies; and only Pray, From their Privy Conspiracies, *Good Lord deliver us.*

Lastly, You have the Entrance, Raign, and several Battels of the *Saxons*, with the names of the Brittish Princes that withstood them; as also the subduing the *Saxons* by the

the *Danes*, who were themselves subdued by the *Norman Conqueror*.

But I will hold you no longer from the Book, which if it be accepted by the Courteous Reader, it is all I expect, and I shall be encouraged further to serve him,

Whilst I am

Jacob Bantamley.





*A brief Historical relation of the
most material passages, and Per-
secutions of the Church of Christ,
from the death of our Saviour,
to the time of William the Con-
querour, &c.*

Tiberius Caesar having received by Letters of the miracles of Christs Resurrection, and Ascension into Heaven, and how he was received as God of many, was himself also moved with belief, that he was God, and conferred with the whole Senate of *Rome* to have him ordered as God. But the Senate withstood him, because said they, he was not approved and Consecrated as God by them, as was usual in such cases: So the very Senate following their own Law, rather than the Law of God, and contenting themselves with their own Emperour, rather than the Son of God, to be their King; it so came to pass by the just Judgment of God, they were more plagued by their own Emperours whom they set up themselves; as after it came to pass, that the City, and chief men thereof were devoured, and afflicted, for the space of almost three hundred years together: For

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the same *Tiberius Caesar*, who for a while was in his behaviour a just and moderate Prince, was afterwards to them a sharp and heavy Tyrant, who neither favoured his own Mother, nor Nephews, nor the Princes of the City, nor his own Counsellors, whom of the number of twenty, he left not above two or three alive, deflowring maids, and then putting them to death; that in one day, as *Suetonius* doth report, he caused twenty to be drawn to the place of Execution; by whom also through the just Judgment of God, and punishment of him, *Pontius Pilate*, under whom Christ suffered and was Crucified, was accused and apprehended at *Rome*, and was deposed and banished to the Town of *Lyons*, and in the end did kill himself: neither did *Herod* or *Caiaphas* long escape, as you shall after hear. And *Agrippa* did not long continue in his Estate, but was cast into Prison.

In the Raigh of this *Tiberius*, was the Son of God Crucified in the four and thirtieth year of his Age, and in the seventeenth of this Emperours Raigh our Saviour Christ by the malice of the *Jews* suffered his blessed passion, after whose death this Emperour Raigned six years, during which time no persecution was raised against the Christians, through the command of the Emperour. After the death of this Emperour, who Raigned three and twenty years, succeeded *Caesar Caligula*, *Claudius Nero*, *Domitius Nero*, which were great scourges to the City of *Rome*, that the first not only took other mens Wives from them but deflowr'd Maids, as also three of his own Sisters and after Banished them. And so wicked he was that he commanded himself to be Worshipt as God and therefore caused his own Image to be set up in the Temple at *Jerusalem*, which caused great disturbance among

among the *Jews*; so that the Scripture seemed to be verified, that the Abomination of desolation stood in the holy place.

He was so cruel, that he wished all *Rome* had but one neck, that he might destroy at once such a multitude. But that which this *Caligula* had conceived, the other too that came after him, brought to pass; for *Claudius Nero* which came next, Raigned thirteen years with no little cruelty; especially the third of these, called *Domitius Nero*; who Raigned fourteen years with such cruelty, that he slew most part of the Senators, and destroyed the Order of Knight-hood, such a prodigious Monster and Beast, more like than a man, yea, rather a Devil, that he seemed to be born for the destruction of mankind, who abstained not from his own Mother, and so monstrous in uncleanness, that he committed filthiness with his own Sister, nor spared any degree of Kindred, and after put his Mother and Sister to death, being great with Child; as also commanded his Tutors, *Seneca* and *Lucan* to be put to death: he likewise commanded *Rome* to be set on Fire in twelve places, which continued six or seven days and nights burning, and in the mean time sung the Verses of *Homer*, of the sacking and burning of *Troy*, and in the end laid all the fault of the burning upon the Christians, and caused them to be persecuted for it, till at last the Senate Proclaimed him openly an Enemy of mankind, condemning him to be drawn through the City, and to be whipped to death; which to escape, he fled out of the City, unto a House of his Servants, complaining that none would do him so much favour as to kill him, and so he slew himself.

In the latter end of his Raign, *Peter* and *Paul* were
B 2 put

put to death, in the year of our Lord 69. After the death of *Nero* were Civil Wars raised among themselves, in the third year after the death of *Peter* and *Paul*, *Jerusalem* it self was destroyed by *Titus Vespasian* who succeeded *Nero*. Then followed great destruction of the *Jews*, to the number of eleven hundred thousand, besides those that were slain about *Galilee*, and divers sent to *Egypt* into Slavery, to the number of seventeen thousand, besides two thousand that *Titus* brought in Triumph, part whereof he gave to be devoured of the Wild Beasts, and others he caused to be slain.

And as this vengeance of God was shew'd to the *Jews* and *Romans*, so the Emperours themselves did not escape the hand of God for their contemning Christ, but had their just reward, for among so many Emperours that put so many Martyrs to death, for three hundred years together, few or none escaped either killing themselves, or by some miserable end or other was worthily revenged.

As to begin with *Tiberius* who was poysoned, of the three *Neros* after sufficient is declared, and after *Domitius Nero*, *Domitius Galba* was within seven months slain by *Otho*: And after *Otho* slew himself being overcome by *Vitellius*; And *Vitellius* shortly after was drawn through the City tormented, and at last thrown into *Tyber*; *Titus* who was thought to be a good Emperour, was thought to be Poysoned by *Domitian* his Brother, and *Domitian* was slain in his own Chamber, by the consent of his own Wife, as was thought: *Commodus* was murdered by *Narcissus*, the like end had *Pertinax* and *Julianus*: *Severus* was slain here in *England*, and was buried at *York*, and his Son *Bassianus* slew his Brother *Setta*, and he himself

slain

slain by *Martialis*: As also *Macrinus* and his Son *Diadumenus*, both slain of their own Souldiers: *Hellogabalus* that glutton was drawn through *Rome*, and thrown into *Tyber*: *Severus* that worthy and Godly Emperour, who said he would not feed his Servants with the bowels of the Common-wealth, or keep them to do nothing, yet he was slain at *Mentz*, with his Godly Mother *Mammea*, by *Maximus*, whom *Alexander Severus* of a Muleter, had preferred to great Dignity, which *Maximus* after three years, was slain of his own Souldiers; *Balbinus* in like manner slain, and *Gordian* slain by *Philip*: And *Philip* the first Christened Emperour slain, or rather Martyred. *Decius* was drowned, and his Son the same day slain in Battel; *Sallus*, and *Velusianus* his Son both Emperours, were slain by conspiracy of *Emilianus*, who rose against them in War, and after three years was slain himself. Next succeeded *Valerianus*, and *Galienus* his Son, which *Valerianus* being a Persecutor of the Christians, went to War with the *Persians*, was taken by *Sapores* the King, and made a riding stock, or stool for the King to tread upon whilest he got on Horse-back, whilest his Son lay at *Rome* sleeping, and would not, or could not deliver his Father from the Ignomy upon him. For after this, so many Emperours rose up in the *Roman* Monarchy, as there were Provinces, yet at length *Galienus* was killed by *Aureolus*, which rose in War against him, and *Aurelianus* was slain by his own Secretary: As also *Tacitus*, and *Florinus*, the one was slain at *Pontus*, the other Raigned two months, and was slain at *Tarsis*. *Probus*, though a civil Emperour, was slain by his Souldiers: *Carus* next, was slain by Lightning: then followed impious *Dioclesian*, with his fellows, *Maximinus*,

Maxentius, Licinius, under whom and *Dioclesian*, great persecution was raised against the Christians for ten years together : Of which, *Dioclesian* and *Maximinus* deposed themselves together from the Empire. *Galerius* the chief instrument of the persecution, fell into such a strange sickness, having such a sore risen in the bottom of his belly, which consumed his privy members, and swarmed with Lice and filth, not curable by Physick or Surgery, confessing it happened to him for his cruelty to the Christians, and called in his Proclamations against them, and it is reported he was so noysome to himself by his own stench, that he slew himself : *Maximinus* was taken with such a pain in his Guts in his War, that he there died : *Maxentius* was vanquished by *Constantine*, and drowned in *Tyber* by the fall of a Bridge, that he had made to entrap *Constantine* : *Licinius* was deposed, being vanquishd by *Constantine*, and slain of his own Souldiers. But when *Constantine* came to the Empire, and that the Faith of Christ was received into the Imperial Seat, we read of none in like sort destroyed, except *Julianus*, and *Basilus*, which expelled one *Zeno*, and was after expelled himself, only *Valens*, or else few were either molested, or came to such fatal end ; so that we may see the just hand of God against those that contemned and refused Christ and his Gospel.

Now it remaineth, that we set forth the persecutions raised against the People of God, within the space of three hundred years after Christ, which we commonly count ten, besides the persecution moved at *Jerusalem* by the *Jews*, against the Apostles and Disciples of Christ, of which *St. Stephen* the Deacon was first put to death, with many others slain and cast into Prison,

Prison, in vvhich persecution, *Saul* after called *Paul*, played his part, being not converted to the Faith, as is in the *Acts* to be read. Then vvas *James* the Apostle of Christ, of vvhom it is reported, that vvhén he came before the Tribunal Seat, he that brought him, and vvas cause of his trouble, hearing the Tribune to condemn him, as he vvent to his Execution, the man that brought him to trouble, cryed out, he vvas a Christian, and so they vvere led both to Execution, and the poor man desired *James* to forgive him, vvhéreat *James* pausing a vvhile on the matter, spake to him, saying, *Peace be to thee my Brother*, and took and imbraced and kissed him, and vvere both beheaded together in the year of our Lord 36. Besides *James*, *Nicanor*, one of the seven Deacons, suffered the same day as *Steven* did, as *Dorotheus* testifies, vvhó also reports that *Simon* another Deacon, but after Bishop in *Arabia* vvas there burned. *Thomas* also vvhó Preached to the *Medes*, *Persians*, *Parthians*, suffered death, being slain by a Dart. *Simon Zelotes* Preacht in *Africk*, vvas after Crucified in *Brittain*. *Simon* called *Cananeus*, Brother to *Jude*, and *James* the younger vvere both slain by *Trajanus*. *Mark* the Evangelist, and first Bishop of *Alexandria*, Preached the Gospel in *Egypt*, and vvas dravvn vvith Ropes to the Fire, and vvas burned, and buried in a place they called *Bucolus*, he died under *Trajanus*. *Matthew* is reported to Preach to the *Indians*, and Translated the Gospel into their ovvn Tongue, and shewed some Miracles among them, but at last he vvas beaten dovvv vvith Stones, Crucified, and at last beheaded. *Andrew* the Apostle and Brother to *Peter*, vvas Crucified at *Patris*, a City of *Achaia*, and vvhén he vvas convented before the Council, boldly reproved, and contemned their Idolatry,

larry, and never changed his countenance at his suffering, at his death uttered these words, *O Cross, most welcome, with a willing mind I come to thee, and joyfully, being the Scholar of him that did hang on thee, whom I have loved and embraced always, and so he giving up the Ghost, fell asleep in the Lord. Matthew the Publican, otherwile called Levi, First a Publican, after an Apostle, vvho vvrit his Gospel in Hebrew to the Jews, as recordeth Eusebius, vvvas slain vvith a Spear. Matthias Preaching to the Jews, vvvas Stoned and beheaded. Philip, after he had much laboured among the Barbarous Nations, suffered as the rest of the Apostles did in Hierapolis, a City in Phrygia, vvhere he vvvas Stoned, and Crucified, and there buried, as also his Daughters vvith him James the Brother of our Lord, and Bishop of Hierusalem confessing and Preaching Christ freely before the People, vvvas as some vvrite, cast from a Pinnacle of the Temple, and being yet alive, vvvas at last knockt on the head vvith a Fullers Instrument.*

Now follow in order the Ten Persecutions.

The First.

The first of these Persecutions vvvas stirred up by Nero Domitius the sixth Emperour, about the year of our Lord 67. the Tyrannous rage of vvvhich vvvas such, as Eusebius reporteth, that a man might see Cities lye full of dead mens bodies, the Old and Young, Male and Female, vvwithout respect to Age or Sex, lye naked in the Streets, in so much that many that knew the Prophecy of Daniel, seeing the filthiness of abomination, thought this Nero to be Antichrist. In this Persecution,

tion, *Simon Peter* was put to death at *Rome*, as some write, whose life is mentioned in the Scripture, and History reports he was put to death in the year of our Lord 41. He came to *Rome*, and withstood *Simon Magus*, and kept the Chair at *Rome* five and twenty years, until the last year of *Nero*, of whom he was Crucified, his head being downward, and his feet upward, which was his own desire, thinking himself to be unworthy to be Crucified as Christ was. And Authors report that this *Simon Magus* was in great credit with *Nero*, and was sent by him to raise a young Noble man from death to life, which he could not do; but when *Peter* came, by the power of the Lord, calling upon his name, he raised him to life, and restored him to his Mother alive, whereby *Simon Magus* grew out of credit, and was detested in *Rome*. Not long after *Simon Magus* threatened to depart the City, and in their sight to fly into Heaven, and appointed the time when he would fly away; and at the day appointed, making himself wings, got to the top of a Mount called *Capitolinus*, began to fly, but saith the story, *Peter* by the power of the Lord, brought him down to the ground headlong, so that he brake his Legs, and joynts, and there died: wherefore *Nero* seeing this, hated *Peter*, and sought matter to put him to death, in so much that his Friends desired him to depart the City, but was Crucified as you heard. And it seems his Wife seeing him go to Execution, he called to her, and desired her with a loud voice, to remember the Lord Jesus. *Paul* also after he had Preacht to the Gentiles, after his great labours, suffered in this Persecution under *Nero*, as the Scripture confirms. And History relates that this worthy Preacher of the Lord, suffered in the fourteenth year of *Nero* at *Rome*, in the seven

seven and thirtieth year after the passion of our Lord. Some think that the Epistle to the *Hebrews* was not writ by him, but by *Timothy*, as *Tertullian* thinks, or else by *Clement*, who was after Bishop of *Rome*, who they say was joyned with *Paul*. Others think he did write it only not for the hatred he bore to the *Jews*, but dissembled, or confessed not his name in the entry of his Salutation, as was usual with him in his other Epistles, yet writ as an *Hebrew* to the *Hebrews*, writing in a more Eloquent stile. And that is the reason why that Epistle is more Eloquently Translated into *Greek* than his other Epistles. Some differ about the time of his death, but all grant that he suffered under this *Nero*.

The Second Persecution.

The first Persecution under *Nero*, ceased under *Vespasian*, which gave some rest to the Christians; after whose Raig was moved the second Persecution by the Emperour *Domitian*, Brother of *Titus*, of whom *Orosius* and *Ensebins* write that he begun mildly, but after did so rage, that he commanded himself to be Worshipped as God, and caused his Image of Gold and Silver to be set up. In his time he put to death all the Nephews of *Jude* the Lords Brother, and caused all to be slain that could be found of the stock of *David*. In his time *Simon* Bishop of *Hierusalem*, after other torments was Crucified. After whom succeeded *Iustus* in that Bishoprick. And *Iohn* the Evangelist was banished into the Isle of *Patmos*, under this *Domitian*. Divers miracles are reported of *Iohn*, as putting into scalding oyl, and turning stones to Gold. Some report he was restored by *Pertinax*, and came to

Ephesus,

Ephesus, where he was Bishop, and Preacht in *Asia*, and lived the Age of threelcore and eight years, and writ his Epistles there; and some Prosecuting the story, say they heard *Polycarpus* say, that *John* went to *Ephesus*, and being there, went to the baths to wash him, and seeing *Cerintus* the Heretick, and an Enemy to the truth, in the Water, would not go in, or else leapt out again suddenly, fearing the roof of the Bath would have fallen upon him; such fear the people of God had in those times of Communicating with the wicked. In this Emperours time there vvere two of the Nephewvs of *Jude* the Lords Brother, brought before the Emperour, vvho asked them, vvhat manner of Kingdom Christs should be, vvho told him, that it vvas not of this World, but Spiritual, and that he should come in Glory, to judge the quick and the dead, and then his Kingdom should appear vvhat it vvas. Which vvhen the Emperour heard, he let them go as vile persons, and staid the Persecution against the Christians. So that we may see the cause of the rage of these Emperours against the Christians. *Clement*, after he had Governed the Church of *Rome* nine years, left it to *Euarastus*, and he to *Sixtus*, and then followed *Telesphorus*, *Higinus Pius*, and then *Soter*, and he to *Eleutherius*, of whom there is nothing memorable committed to story.

The Third Persecution.

Betwixt the second and third Persecution, was but one year under *Nerva*, after whom succeeded *Trajanus*: who for civil policy and Government was commendable, much familiar with his inferior Subjects, as he said, A Prince should be a strict observer of Justice,

stice, so that when he made a Prator, he would charge him to use the Sword wisely, and justly : yet for all this, he was impious, and cruel to the Christians, in so much that *Pliny* the second writ a favourable Letter to him in the behalf of the Christians, that the Christians did nothing against the Laws of the *Romans*, worthy death or Persecution, only they used to meet together before day, and Pray, and Sing Hymnes to a certain God they called Christ, whom they Worshipped; otherwise they were Godly and honest in other things : so that by his Letter to the Emperour, the Persecution was staid and diminished, and the Emperour writ again to him, that he would not have them sought out for, only if they did against the Law, to punish them, at which *Tertullian* complains, and saith, *O Sentence of a confused necessity, he would not have them sought out, and yet causeth them to be punished as men guilty* ; however the rage of the Persecution staid. Notwithstanding, many false and wicked men executed their cruel designs, and ceased not to afflict the Christians in many places ; and certain of the *Jewish* Nation sought to find out any of the stock of *David*, so that if any tumult or uprore was in the City, it was laid on the Christians. And certain accused *Simeon* Bishop of *Jerusalem*, and Son of *Cleophas*, that he was a Christian, which his accusers were (saith *Egesippus*) found to be of the stock of *David* themselves, and were apprehended, and put to Execution who themselves were the cause of others destruction. In this Persecution, *Simeon* the Lords Brother, was taken and scourged many days together, who did constantly hold out and indured, at last was Crucified, finishing his course in the Lord, for whom he suffered, being of the age of a hundred and twenty years, as is recorded

recorded in History. *Phocas* also Bishop of *Pontus*, because he would not Sacrifice to *Neptunus*, was by *Trajanus* put into a lime-kiln and hot bath, where the Godly Martyr ended his life. In this Persecution suffered *Suspicius*, and *Servilianus*, two Noble men of *Rome*, as also their two Wives, *Euphrosyna*, and *Theodora*, whom *Sabina* Converted to the Faith of Christ, and was Martyred. And so did *Serasia* a Virgin, and divers others, as *Mareus Archillens*, and *Sagaris*. In this Persecution suffered that blessed Martyr *Ignatius*, so famous in History to this day, succeeded *Peter* in the Bishops seat, who being sent for to *Rome*, he strengthened the places and Cities as he came along, Preaching the Gospel and Faith of Christ, and was given after to the wild beasts to be devoured, he exhorted all men to stick to the tradition of the Apostles, and when he came to *Smyrna*, where *Polycarpus* was Bishop, he wrote to the Congregation at *Ephesus*, where he made mention of *Onesimus* their Pastor; writing to them, lest they should refuse Martyrdom, and lose the end they desired. As he passed from *Syria* to *Rome*, he fought with beasts by Sea and Land, being day and night bound betwixt ten Souldiers, which the more he shew'd benefits to them, the worse they were to him, and yet he was laught at by all, he desired much to come to the place of Execution, yea, saith he, *I will provoke the beasts to come upon me with their gaping mouths, let fire, Gallows, wild beasts, breaking my bones, pulling asunder my members, pressing my body, nay the torments of Hell and the Devil come, I care not for all, so I may win Christ.* And when he heard the Lyons roar, and going to be thrown to them, Come, saith he, *I am the Grain and wheat of Christ, I shall be ground with your teeth, that I may be*

be found pure bread before the Lord. Besides this blessed Martyr, many thousands were put to death, and Martyred under this Emperour.

Next *Trajanus* was *Hadrian* Emperour, under whom suffered *Alexander* Bishop of *Rome*, and his two Deacons, as also *Zeno* a Noble man of *Rome*, with ten thousand, and two hundred more, as History reports: *Hadrian* being at *Athens*, purposed to visit the Country of *Elufina*, to do Sacrifice to the Gods, and gave leave in the while to any to Persecute the Christians; whereupon *Quadratus* a man Famous for learning, who was at *Athens*, being Bishop of that place, and a Disciple of the Apostles, did offer an excellent and learned Apology to the Emperour, in behalf of the Christians, wherein he did declare the Christians to be cruelly and evil intreated without cause. And so did *Aristides*, *Sirennus*, and *Gravins*, who all writ in defence of the Christian Religion, very learned and grave Epistles to the Emperour. So through the goodness of God, the Emperour being moved with the Prayers and Epistles of these learned and excellent men, so turned the heart of the Emperour, that he being better informed of the order, and profession of the Christians, became more favourable to them, and directed his Letters to *Minutius* and *Fundanus* in *Asia*, that they should forbear the Persecution of the Christians, having nothing else of crime objected against them, but only the name of Christians.

After the death of *Hadrian*, who died by bleeding at the Nose, succeeded *Antonius Pius*, in the year of our Lord, 140. and Reigned three and twenty years, who for his modesty and clemency to all men, was called *Pius* Godly; his saying was, *he had rather save one Citizen, than destroy a thousand*

thousand Adversaries; yet the State of the Christians was much as *Hadrian* left it, setting out no publick Edicts to Persecute the Christians: yet the tumultuous rage of the Heathen was such, they did not cease to afflict the Christians upon any misfortune happening to them, imputing all mischief to them, so that in divers places, some were put to death, though not by the consent of the Emperour, he being so mild that he moved no Persecution, and if any was raised, he staid it so soon as he could, as may appear by his Letters to his Officers in several places.

The Fourth Persecution.

After the death of this Emperour, the mild and quiet Prince, and who among them all came to the most quiet end, *Antonius Verus*, and *Lucius* his Brother, Reigned about the year of our Lord, 162. A man of more stern and severe behaviour, yet in Politick and civil Government commendable, as also learned in Philosophy, yet to the Christians sharp and severe, and moved the fourth Persecution after *Nero*. Among whom *Polycarpus* Bishop of *Smyrna*, in the rage of this Persecution suffered in *Asia*, as also twelve more Martyrs in *Asia* suffered grievous torments, being whipped so fore, that their veins and Arteries appeared, and the very intrails of their bodies and bowels were seen, and after that set on sharp shells, edged and sharpened, as also Nailes and Thornes spread for them to go upon, that the multitude wondred at their patience and constancy, and at last after all, were thrown to the wild beasts and devoured. *Polycarpus* being sought for, was solicited by his Friends to flee out of the City, and so did go and hide himself in a Coun-try

try grange, living privately at the intreaty of some of his Friends, but being asleep one night, had a dream that his bed was on fire, and so awakened, whereas in a Vision he was told what should become of him; shortly after the pursuers came after him, so that his Friends intreated him to flee again, and being on the top of the House, where he might have escaped if he would, but he would not, saying, *the will of the Lord be done*; so that he came and spake chearfully to them that came to take him, and with his grave countenance carried himself so chearfully, that his pursuers were amazed. But by and by he caused the Table to be spread, that they might Dine with him before they went, desiring nothing of them, but that they would give him an hours respite in private to pray, which they granted him. But his heart was so replenished with grace in his Prayers, that they that heard him could not but be sorry that such a Godly man should be put to death. But as they were going on in their Journey, he was compelled in several places to behold the Sacrifices, and desired to do Sacrifice to their Gods, which he refused, but Preached and strengthened the Christians as he came along, and likewise the people, or as some say, it was a voice from Heaven, calling to him with loud voices, now to play the man. Being come before the Emperour, he was desired to Swear by the Emperours good Fortune, (as was usual) but he denied. They threatned him with Fire, *what tell you me of that*, saith he, *of Fire that will extinguish, what is that to the Fire of Hell, that will burn everlastingly the wicked who shall be condemned to it?* But coming near the place of Execution, he kneeled down, thanking God his Father that had called him to suffer: and as the Fire vvas kindled by the tormentors, and the

Fire

Fire began to flash out vehemently : we (saith the story) to whom it was given to discern it, saw a marvellous matter which we were preserved to tell to others. For the Fire being made like a roof of an House, and after the manner of a Ship mans Sail filled with wind, the Fire so encompassed the body of the Martyr, as with a certain wall, and he in the middle, not as flesh that burned, but as Gold and Silver purified, and we felt such a smell and Savour, as it were of Myrrhe or other precious balm, that had given a scent. At last when they saw his body would not burn or consume, they commanded one to thrust him through with a Sword, and so he did, and so much blood issued from him, that all wondred, both Elect and Infidels.

This *Polycarpus* was a Disciple of one of the Apostles, and a Teacher of the Church at *Smyrna*, many heard him speak of the Apostles, and their doings, and that had heard the word of Life, with their own ears. Besides that blessed Martyr, many suffered in *Asia*, and were scourged with rods, beaten, whipped, and having their bones broken. Among the rest *Justinus*, a famous Philosopher and Martyr, in *Ptolemais*, and *Lucius* in a City of *Egypt* called *Alexandria*. Besides many Martyrs of *Vienna* and *Lyons*, which were Spectacles of constancy, and writ to their Brethren in *Lyons* from *Phrygia*, and *Asia*, acquainting them with their sufferings, and to encourage them to hold out to the end in the profession of Christ. About the same time wrote *Heracitus* Annotations on the New Testament, being one of the first that began to Write such. *Theophilus* Bishop of *Cesarea*, and *Dionysius* Bishop of *Corinth*, a man Faithfully learned, who writ to *Penitus* a Bishop, not to lay any Yoke of chastity on any of his Brethren. And writes also of

Dionysius Areopagitus, that he was Converted by the Preaching of *St. Paul*, as is recorded in the *Acts*, and was made after Bishop of *Athens*: About this time wrote *Clemens Alexandrinus*, a man of notable and singular learning, whose Books remain shewing the order and manner of the Books and Gospels of the New Testament, as also mentioning the keeping of Sunday Holy day, of which we find no mention before, but only in *Justinus Martyr*, and he declares that two times, especially, the Christians met together to pray. The first, when any Convert was to be Baptized: And the second time was Sunday, which was kept for two reasons. First, because on that day God made the World. And Secondly, on that day Christ shewed himself first to his Disciples after his Resurrection. About this time the Gospel of *St. Matthew* was Translated or Writ in *Hebrew*, and left by *St. Bartholomew*, and was brought to the Library at *Alexandria*. In this time one *Pantenus* was the first that read in open Schools, which is thought was the beginning of reading by the Christians in Universities. And about this time was the controversie betwixt the Eastern and Western Churches, about the observation of *Easter*, as shall be shewed when we come to it hereafter.

Sanctus a Martyr, in the midst of his torments, enduring so much as was possible for humane nature to bear, the Judge asking his name, and what Country he was of, would make no answer but this, *I am a Christian*; The Tyrants being forevexed, commanded Plates of Brass red fire hot, to be clapt to the tender parts of his body, and yet though his body was scorched, he shrunk not, but was bold and constant, being moistned with the water which came from the

the sides of Christ, though his body was so scorcht and drawn together, that he had almost lost the shape of a man; in which his suffering he obtained great glory to Christ, overcoming his Adversaries by suffering, and instructing others (that were vweak and fearful,) That nothing is or can be terrible vwhere the love of God is manifest. But the Persecutors not content vvith his former torments, added a second vway, vvhereby his body vvas svvohn that it could not be touched, they thinking to make him deny his Faith, and terrifie others; but it proved othervvise, that his punishment vvas rather a Medicine, for his body did return to the same shape, so that he had the use of his Members: Which some that vvere fearful seeing, vvere encouraged, vvho vvere about to deny Christ: As one *Bibrides* being brought to behold the torments, hoping she vvould blaspheme God, but the thinking of the Fire of Hell, avvakened out of the sleep of death, and reviled the tormentors, saying: *How do you think we should eat young Infants, (of which they were accused) when we will not eat so much as the blood of any beast, being Christians?* So confessing her self a Christian, she was Martyred vvith the rest; Besides many others that were put in Prison and dyed, *Photinus* Deacon of the Bishop of *Lyons*, fourscore and nine years of Age, so Feeble that he could scarce draw breath for Age, yet was lively, being brought before the Judge, many rich Citizens pressing after him, vvho spake diversly of him: The Judge asking vvhat was the Christian God's name, told him, *he was not worthy to know*: With vvich Answer he caused him to be beaten, throwing vvhat came next hand at him, using great torments, and after threw him into Prison, vvhere he died in two days after.

Saturnus Sanctus, after cruel broiling on the Grid-iron and other torments, glorified God by Martyrdom.

Also *Blandina* a weak Woman, suffered Martyrdom joyfully.

Alexander a *Phrygian* and *Attalus* being brought out together, the Governour granting *Alexander* to the People, was baited again by the Wild Beasts, being so before, and in Prison; and when he had suffered all the Agony they could invent, he was slain, never giving so much as a sigh, but Praised the Lord. But *Attalus* being set in an Iron Chair began to Fry, so that the Saviour of his body began to smell, yet spake to the multitude in the *Roman* Language, Behold, saith he, *this is to eat man's flesh which you do, but we Christians neither eat men, nor commit any other wickedness as you accuse us.* And being demanded what was the name of the Christians God, he answered, *Our God hath no such name as yours.* Then said they, *See if he can help you.*

Blandina and *Ponticus* a Child of fifteen years old, were brought out at the last days Spectacle, to affright others that were to suffer, that so they might turn them to serve their Idols; who at last after many torments patiently suffered, gave up the Ghost: *Blandina* like a good Mother, gave her Children exhortation, sending them before as Valiant Conquerours in Martyrdom, came at last her self to the place of Execution, with as much joy as she had gone to a Wedding: after her pittiful Whipping and casting to the Wild Beasts, she was put into a Net, and thrown to the Wild Bull, and being gored and wounded, yet felt nothing in regard of the consolation she had in Christ: at last was slain; the Heathen Executioners

con-

confessing, never Woman endured so much so patiently. And yet these Heathens every day invented new kinds of torments for the Christians.

Among others that suffered under *Antoninus*, was *Justinus*, who had Writ two Apologies or Epistles for the Christians, to the Senate of *Rome* one, the other to the Emperour. *Justine* was born in *Palestina* at a City called *Neopoli*: whose Father was *Priscus Bachius*, who in his youth set him to School to learn Philosophy, wherein he became Famous, and having tryed other Sects, at last became a *Platonist*, trying all sorts of Philosophers: But when he came to see the suffering of the Christians, thought it impossible such people should be given to any Vice, being able to indure so great adversity, yea, the most cruel death: So he began to be in love with the Christians, and to favour the Christian Religion, conceiving it was rather the malice of men, than any wickedness in them that made them so to suffer. Being thus afflicted in his mind, he went into a Country Village or Grange, where he thought to be alone: but there met him an Ancient Man, with a comely Visage, as he was by the Sea-side, and reasoned with him a great while, the old man declaring to him that there vvas no true saving knowledge among the Philosophers, vvhich neither knew the true God, nor vv ere inspired by the Holy Ghost; and further reasoned vvith him of the *immortality of the Soul*, of the *reward of the Godly*, and *punishment of the wicked*; so that *Justine* yielded and asked howv he might come to the knowledge that he spake of? The old man told him he must search and read the Prophets, and adjoyn Prayer to it, for they vv ere much more Antient than the Heathen Gods or Philosophers, and vv ere inspired by the Holy Ghost,

and did not regard mens inventions ; and had such clear demonstrations of things to come and past, as concerning the Creation, the coming of Christ many years before, which all came to pass ; so that they were to be credited above the false seducing Prophets that could not Prophecie of such thing to come. And so the old man departed, wishing *Justine* to do as he had desired him ; and he saw him no more. Immediately after this *Justine* was so inflamed as with fire kindled in his breast, that he began to love all that favoured Christ, and was Baptized, but where is uncertain, only St. *Jerome* saith, presently after he went to *Rome*, and used exercises which he called *Diatribas*, disputing with *Crescens* the Cynical Philosopher. However this is certain, he was a great defender of the Christians : at last through the malice of *Crescens* he suffered Martyrdom under *Antoninus Verus*, a little after *Polycarpus* in *Asia* ; And so you have the discourse of *Justine* and other Martyrs of *France*, who commended *Irenaeus* (being made Minister) by their Letters to *Eleutherius* Bishop of *Rome*, which *Irenaeus* was a hearer of *Polycarpus*, and after the Martyrs death was made Bishop of *Lyons* and succeeded *Photinus*. About this time were in *Asia* one *Apollinarius* Bishop of *Hieropolis*, and *Melito* Bishop of *Sardis*, much commended of *Tertullian*, who exhibited Apologies to the Emperor in behalf of the Christians to stay the persecution, as did *Quadratus* and *Aristides* to *Adrian*, marvelling much that the godly should suffer such cruelty, and Thieves or Robbers by the high way should be tolerated, which no good Prince would suffer. The said *Melito* writing to *Onesimus* giveth us the true knowledg and catalogue of the names of the Authentical Books of the Old Testament, and declareth them

to be, viz. Five Books of *Moses*, *Joshua*, *Judges*, *Ruth*, 4 *Kings*, 2 *Paralipom.* *Psalms*, *Proverbs* of *Solomon*, *Wisdom*, the *Preacher*, *Song of Songs*, *Job*, *Isaiah*, *Jeremiah*, 12 *Prophets* in one Book, *Daniel*, *Ezekiel*, *Esdra*s: where you may see what were admitted Authentick, and what otherwise. But to digress a little; some think the Apologies of these men staid the persecution; but others more near the truth think it arose from a miracle shew'd in the Emperors Camp by the Christians. The story is this: At what time *Marcus Antonius* and *Marcus Aurelius Commodus* Emperors and Brethren joyning together, warred against the *Quades*, *Vandalls*, *Sarmates*, and *German*; their Army by reason of an eminent assault of the Enemy, was shut and cooped up in a streight and narrow passage, as also in a dry hot place, which brought much discomfiture to the Army, and abated the courage of the Souldiers; where on a suddain a Legion of the Christians withdrew themselves from the Army solitarily, prostrating themselves before God in Prayer, and obtained a double relief, God giving pleasant showers from the Element, so that the Souldiers and Army were refreshed, and their thirst quenched; and not only so, but by the continual Lightning in the Enemies Camp they were so discomfited and affrighted, that they fled from the Christians, as *Tertullian* witnesseth. This so pleased the Emperors that they waxed more gentle and mild to the Christians, commanding to give the Christians thanks not only for themselves, but for the preservation of all their Army. Some refer this to the time of *Lucius Commodus*, and not to *Aurelius Commodus*; However things stand, this is certain, after *Antonius Commodus* and *Aurelius Commodus*, succeeded *Lucius Commodus* the Son of *Verus*, who

reigned thirteen years, 175. In the time of this *Commodus*, though he was incommodious to the Senate, yet there was Universal peace to the Church of Christ. Some think it was by reason of *Marcia* the Emperours Concubine, who favoured the Christians; However it was, whole Families and Noble Personages of *Rome* were allured to joyn themselves to the Church of Christ, of whom was *Apollonius* a Noble man and Senator of *Rome*, who was maliciously accused by a Servant of his own, (as St. *Jerome* reports) but by a new Law made, he that accused a Christian falsely should be put to Execution, and so he was, having his Legs broken: But the Martyr by an Elder Law, that a Christian once being arraigned without recantation should be beheaded, and so he was.

This *Commodus* upon his Birth-day habited himself in a Lions Skin, making sacrifice to *Jupiter*, proclaiming *Hercules* to be Patron of the City, there being the same time in the City of *Rome* *Vincentius*, *Eusebins*, *Peregrinus*, *Potentianus*, all learned men, who following the steps of the Apostles, Preached against the blindness and superstition used, boldly reproving the Idolatry of the People, whereby one *Julius* a Senator and others were converted; which the Emperor hearing of, sent one of his Captains to compel them to come before him, commanding they should sacrifice to *Hercules*, but they stoutly refusing, after grievous torments and great miracles done by them, they were at last pressed to death with leaden weights, as *Vincentius* hath it in his Tenth Book, Chap. 119th.

But now to return to the order of the Roman Bishops, beginning where we left, at *Alexander*; the next that succeeded was *Xistus* or *Sixtus*, vvho made some trifling Ordinances, and governed ten years, as
some

some Write. Then came *Telephorus* and was Bishop Eleven years ; he commanded *Lent*, and three Masses to be said upon the day of *Christ's Nativity* : After him came *Higinus* in the year 142, he brought in one Godfather and one Godmother at *Baptism*, as also the *Dedication of Churches*. Then came *Pius*, who made strict Laws against the Priest that let fall so much as a Crumb of the *Holy Mysteries of the Lords Table*. Then came in *Anicetus*, *Soter*, as also *Eleutherius* in the year of our Lord 180. About this time God stir'd up (among other learned men) *Serapion* Bishop of *Antioch*, as also *Egesippus* an Ecclesiastical Writer, as witness *Jerome* and *Eusebins*.

The Fifth Persecution.

After the death of *Commodus* reigned *Pertinax* but few months, after vvhom succeeded *Severus*, who raised the fifth Persecution in the year 195. And he raigned eighteen years, Ten of vvhich he was very favourable to the Christians : But after by sinister and malicious suggestions was otherwise, commanding that no Christian should be suffered, vvhereby an infinite number was put to death, about the year of our Lord 205 : The places most suffering were *Africa*, *Alexandria*, *Cappadocia*, and *Carthage* : of whom the first that suffered was *Leonides* the Father of *Origen*, who was beheaded, with whom *Origen* his Son should have suffered, being about seventeen years of Age, such a fervent desire he had of Martyrdom for Christ, had not his Mother privily conveyed away his Cloaths in the night season, so that for shame to be seen, he was kept from going with his Father, to be at home : but though he could not go, yet he writ to his Father
being

being in Prison, *Cave tibi*, &c. Take heed that you turn not your purpose of suffering for our sakes, (meaning his Mother and himself.) This *Origen* had such a mystical speculation in the Study of Learning, especially of the Scripture, that he would oft move Questions to his Father of the meaning of such and such places, in so much that his Father would often uncover his face being asleep, and open his breast to kiss it, giving God thanks that had made him Father of such a Child. This *Origen* by his Learning, (their Goods being confiscate by the Emperour) did maintain his Mother and six Brethren by keeping School, at last gave himself to the Study of the Scripture, and profited so much therein, that he conferred the *Hebrew* with other Translations. They that write of him, report him to be of a sharp quick Wit, of spare Diet, and he is said to write so much as seven Maids and Notaries could Pen every day; and is accounted by *St. Jerome* to write seven thousand Volumes, the Copies of some of them he used to sell for three pence a piece for sustentation of himself and the Family. And when the Martyrs went to their Death, he was many times so bold as to go and kiss them and imbrace them, so that he was sometimes endangered of Stoning by the multitude. Among his Scholars were *Plutarch Servus*, *Heraclides*, *Phais*, *Potamenia* vvho suffered as Martyrs: *Potamenia* a Virgin, vvhich one *Basilides* receiving to have her to Execution shewed her compassion, and vvould not suffer the rude multitude to raile upon her, but rebuked them; vvhom to requite, she told him she vvould pray for him: and so vvhen she had suffered, and he saw her suffer so quietly, did after confess himself a Christian, and that *Potamenia* had prayed for him, and he saw a Crown put on his head, so was

next

next day beheaded, receiving the Crowne of Martyrdom. Besides many that suffered, some escaped with Life, as *Alexander* Bishop of *Jerusalem*, vvho vvvas made partner vvith *Narcissus*, vvho being unwieldy by reason of Age, being one hundred sixty and three years old, vvvas not able for the function, and so *Alexander* continued Bishop the space of forty years until the Persecution of *Decius*, under vvhom he vvvas Imprisoned and died in *Cesarea*, and licensed *Origen* to Preach in his Church. In this time vvvere *Andoclus*, *Asclepiades*, and *Irenaus* Martyred. After vvvas *Terullian* a man expert in *Greek* and *Latine*, vvhom *Vincen-tius*, and *Lirinenfis* praise.

But now to return to the Bishops of *Rome*: After *Elutherius* mentioned before, came *Victor* vvho did quietly in the time of *Severus*, but after vvvas a great stirrer in the controversie of *Easter*, in those days of the primitive Church, vvho vvould have Excommunicated the Churches of *Asia* about certain ceremonies, had not *Irenaus* Bishop of *Lyons* stayed him: For certain it is, that the Apostles gave no heed to the Observation of days and times, only attended the Apostles Doctrine, and the vvord of Salvation, only desired they vvould abstain from things strangled, and from blood; vvvhich blood is thought to be mentioned for this reason: the Christians vvvere reported to Murder their Infants; so to clear themselves they did let them knowv, that it being against their ovvn Lawv to shed any mans blood, they did not only abstain from that, but also from the blood of common beasts, and that Lawv being given by the Holy Ghost, vvvas continued to the same end, during the time of Persecution by the Heathen *Gentiles*. Neither vvvas the Observation of rites and ceremonies, meats or drinks,

drinks, days, times, places or vestures greatly regarded, nor uniformity to them required by the Apostles, but all kept the Unity and concord of the Faith notwithstanding some outward differences, and this was in the year of our Lord 200, and so continued till the Council of *Nice*. Then began *Easter* day to be required as necessary, and they counted Schismaticks that dissented. With *Victor* stood many Bishops, and on the other side stood the Bishops of *Asia*, especially *Polycrates* Bishop of *Ephesus*, alledging the examples of *Philip* the Apostle, *John* the Evangelist, *Polycarpus* at *Smyrna*, all observing it as we do now. But *Victor* would Excommunicate them, but *Irenaeus* perswaded him otherwise. After *Victor* succeeded *Zephyrinus* in the time of *Severus*, two hundred and three years, which some write sat sixteen years and two months. In whose time, *Perpetua*, *Felicitas*, *Revocatus*, *Saturinus*, *Satyrus*, *Secundulus* were thrown to the wild beasts and devoured: only *Secundulus* died in Prison, and *Saturinus* was beheaded. This *Severus* reigned the Term of eighteen years, and in the end of his time came into *Brittain* with his Army, and after many conflicts with the *Brittains* in the North, made a Wall of Turf and Straw, and strong Stakes the length of a hundred thirty and two miles from the *Tine* to the *Scottish* Sea, and then removed to *York*, and by the breaking in of the *Scots* and Northern men, was besieged in *York*, and slain of his own Servants and Soldiers.

After whom followed *Varinus Heliogabalus* in the Empire, one more like a beast than a man in all Gluttony, in filthiness excessive, so given to rioting and delicacy in diet, that when he was near the Sea, he would send for flesh into the Inland, and when in the
Land

Land send for all kind of Fish: and he is reported, that he had to Supper seven thousand Dishes of Fish, and five thousand of Fowl; and never wore one Garment twice: but at last notwithstanding all his pride and pomp, was slain, after he had reigned two years, of his own Souldiers, and drawn through the Streets, and cast into *Tyber*: and having no issue Adopted for his Son *Aurelius* called *Alexander Severus* the Son of *Mammaea*, who entred his Reign in the year of our Lord 224, and continued thirteen years, being commended for his wise and vertuous carriage, a great favourer of Vertuous and Learned men, one that was liberal to such, a great favourer of Justice, and a great hater of corrupt Judges; insomuch that if any was found to be such, he with his two fingers would put out their eyes, dismissing all idle vagrous and loose Fellows from his Court: A great favourer of the Christians, and restoring their places of Worship: insomuch, that when a certain place was challenged, occupied by Cooks and Tiplers, that belonged to the Christians, he decided the businels, saying, *It was more reason it should be used for the worship of God, than for Cooks and Scullions*; and so caused the place to be restored to the Christians, though there was no particular Christian Churches at that time built in *Rome*.

Mammaea the Mother of this *Alexander*, whom *Jerome* calls a Devout Religious Woman, hearing the fame of *Origen*, sent for him to *Antioch*, desirous to hear and see him, to whom he resorted, and remained a space with the Emperour and his Mother, and so returned to *Alexandria* again. So in this time, though the Church of Christ had not her perfect peace, yet had she some tranquillity from Persecution. In and about
this

this time one *Ocilla* a Virgin, which had been instructed and converted by *Urbanus*, and was a means to convert her Husband, was brought before the Rulers, and adjudged to the hot Bath, wherein she continued cold: then was brought out and Beheaded, the Executioner having two or three strokes before he cut it off, and after it was off, it lived two or three days, as the story saith.

Agepatus, *Calepodius*, *Pammachius* with his Wife and Children, and two and forty others were Martyred, *Simplicius*, *Quiritius*, and *Julia* his Mother also Martyred: *Tiberius*, and *Valerianus* Brethren being beaten with bats and bruised, were after Beheaded: concerning whom I think they suffered under *Decius* or *Maximus*, rather than under *Alexander*.

The Sixth Persecution.

After the death of *Alexander* and *Mammea*, who were both slain and Murdered in *Germany*, was *Maximus* chosen by the Will of the Souldiers, rather than the Authority of the Senate, about the year of our Lord 237: who for hatred to *Alexander's* House, raised the sixth Persecution against the Christians. And though no doubt but that many suffered under this Emperour, yet by the merciful providence of God, he reigned but three years. After whom succeeded *Gordianus* in the year of God 240. A man studious for the good of the Common-weale: But this Emperour after he had Governed with much peace and tranquillity the Monarchy of *Rome*, he was slain of *Philip* Emperour after him.

In the days of this Emperour, was *Pontianus* Bishop of *Rome*, and many notable Fathers raised up in the Church, as *Philetus* Bishop of *Antioch*, and *Zebenus*: to these may be added *Ammonius* the School-Master of *Origen*, the Kinsman of *Porphyry*, an Enemy of Christ; yet this *Ammonius* being better endued with grace, left many good Books behind him in defence of the Christian Religion. About this time was *Julius Africanus* the Scholar of *Origen*. Unto these Doctors may be added *Natalius*, who had suffered Persecution constantly, but was at last seduced by *Asclepiodotus* and *Theodorus*, which were the Disciples of *Theodorus*, to be a Bishop of their Sect, promising to give him one hundred and fifty Pieces of Silver every month, and being joyned to them, was by a Vision from the Lord in great mercy forewarned, who will not let one of his own to perish; yet being blinded by lucre and honour, was at length, I say, warned of God in a Vision, and was all night scourged of the Angels, and wakening in the Morning, was so sore in his body, that he rose, and putting on sack-cloth, went into the Congregation to *Zephyrianus* weeping, lamenting, and shewing his bodily stripes, and prayed them to receive him into Communion again, and so was admitted as he desired.

After the death of *Pontianus*, *Anterius* succeeded Bishop of *Rome*: Next him was *Fabianus*, of whom more hereafter; and after them *Hippolytus* is mentioned for a Bishop and Martyr in *Arabia*. And mention is made of great heaps of Martyrs buried by sixty together; and History saith, that *Hippolytus* was drawn in pieces with wild Horses, through Fields, Dales, Bushes and Thornes, and so died.

After

After *Gordianus* reigned *Philip* as you heard, who with his Son *Philip* Governed the Empire seven years in the year of our Lord 246. This Emperour was Christened by *Fabianus* and *Origen*, who by Letters exhorted him and *Severa* his Wife to be Baptized, and so he was, being the first Emperour that brought Christianity into the Imperial Seat. However others report, this is certain, that this Emperour and his Son for Christianity sake were slain of *Decius*; as also for having committed their treasure to *Fabianus* Bishop of *Rome*.

The Seventh Persecution.

This *Philip* being slain, *Decius* invaded the Crown in the year 250. by whom was raised a terrible Persecution, noted to be the seventh. This *Fabianus* was made Bishop of *Rome* by a miraculous appointment of God: For as the Congregation was met to chuse a Bishop, this *Fabianus* coming out of the Country to the Election, thinking nothing less than of himself to be chosen, suddainly a Dove came flying into the Congregation, and alighted on his head, which the Congregation seeing, they all with one mind chose him to be their Bishop: But after, for what reason is uncertain, though some conceive for the hatred this Emperour bore to *Philip*, *Fabianus* was Martyred in the beginning of this Emperours Raig, sending out moreover his Proclamations, that all which professed the name of Christ, should be slain. In the Raig of this Emperour, *Origen* that was so in his beginning, comforting and kissing the Martyrs, was made search for, so as he could not be covered in any place nor hid, yet laboured much in the Church affairs

affairs by writing, exhorting, and expounding the Scripture about the space of fifty years, unto the time of *Decius*: Under him he suffered racking, Dungeons, and much torment, besides terrible death and burning. Yet some write, that after he was brought to the Altar, and enticed to uncleanness with an ugly Ethiop, rather than he would commit uncleanness with her, he burnt incense to the Altar, for which he was Excommunicate; and being driven with shame and sorrow from *Alexandria*, went to *Jerusalem*, and coming to the Congregation, was desired to make an exhortation, which at last he took the Book to do, and turning it, read in the fiftieth *Psalms* these words: *What hast thou to do to take my Laws in thy mouth?* but could go no further, shutting the Book, bewailing himself, the whole Congregation weeping with him also; and some report that he died in great poverty and misery, and was buried in *Tyris*, in the year of our Lord 255, and the seventieth year of his Age.

After *Origen*, came *Heracles* his Usher, and after him, succeeded *Dionysius Alexandrinus*. *Babilus* Bishop died in Prison under this *Decius*, as did *Alexander* Bishop of *Jerusalem* above named; and in *Antioch*, *Vincentius* speaks of forty Virgins Martyred: As also of one *Peter* of *Phrygia*, who suffered bitter torments for Christs sake. Also in *Babylon* divers were led into *Spain*, and Martyred under *Decius*. Histories make mention of *Germanus*, *Theophilus*, *Casarius*, *Poleochronius*, *Nestor*, who in *Pamphilia* died Martyrs; *Olympiades*, *Maximus* Noble men, *Anatolia* a Virgin, all Martyrs, as *Dionysius* Bishop of *Alexandria* mentions in his Epistle, and so *Eusebius* reports in his lib. 6. Cap. 40, 41, 42.

D

all

all suffering the spoiling of their Goods with joyfulness. Mention is made of *Apollonia* a Virgin being something Antient, whom they brought forth, and dashing out all her teeth out of her mouth, made a great Fire, threatning to cast her into it, if she would not blaspheme Christ: at which she making a pause a while, suddenly leapt into the Fire, and was burned to death.

Also *Serapion* they took out of his own House; after they had assailed him with many torments, and broke almost all the joynts of his body, they cast him down from an upper loft, and so compleated his Martyrdom.

But at last it pleased God to set great dissention among the Persecutors themselves, which turned their cruelty against one another, and so the Church of God had a breathing time from the rage of Persecution.

But long it lasted not, but there came a cruel Edict against the Christians by which many suffered, and some cowardly forsook the truth, and burnt incense to the Idols, others constantly suffered, as *Macer* Martyr, *Alexander*, *Epinaetus*, and fourteen Women *Hieron*, *Dioscorus*, *Isidorus*, *Nemesion*, *Ammond*, *Zenon*, *Ingenius*, *Theophylact*, some of which ran into their Councils, confessing openly they were Christians, to the Amazement of the Council.

Hilarion who was commanded by his Master to do Sacrifice to the Gods, was sore rebuked because he refused; and when he could not by any means constrain him, he took a Pike, or sharp Stake in his hand and ran it through his body.

Cheremon an Aged man and a Bishop, fled with his Wife and Children into the Mountains of *Arabia*, and

never returned, being sought after by Friends, could never be found. However we may see in those days that Bishops had Wives. Some there were that did renounce their Faith, and were made Spectacles of Gods Judgments: as *Cyprian* reports of one *Euarestus* Bishop of *Africa*, who forsook his Flock, and made Shipwrack of his Faith; as also *Nicrocraftus* a Deacon, yet repented after as some say; yet others held constant to the end. The same *Cyprian* relates a Noble story of one of his Collegues a Priest, being oppressed with weakness and afraid of death, and his Execution drawing nigh at hand, he desired to depart and be discharged; and as he was thus Intreating and almost dying, there appeared to him a young man of a tall beautiful countenance and reverent Majesty, whose body was so bright, that it could not be beheld with carnal eyes, to whom this young man spake with a certain indignation of mind, and said, *To suffer you dare not, to go out you will not, what would you have me to do unto you?* Such renouncing the Faith was about this time, that by reason of the weakness of Christians, sprung up the error of *Novatus*, and made a great disturbance in the Church. This *Novatus* being a Priest of *Carthage* under *Cyprian*, held this error, That after any did renounce the Faith of Christ, and Sacrificed to Idols, they were not to be admitted into the Church, though they did repent: which error did make great disturbance in the Church, and some held with him; but after *Novatus* left it, and was reconciled to the Church of Christ. However there was a Synod held at *Rome* of sixty Bishops in the time of *Cornelius*, and in the Reign of *Decius*,

in the year 255. the heat of Persecution being a little calmed; yet after this *Cornelius* Bishop of *Rome*, died a Martyr. The same *Cornelius* is said to set out Decretal Epistles, and certain things not agreeing with the Church of Christ: But at last being accused of Writing Letters in commendation of Christ and Christians, which he confessed to *Cyprian*, though there was nothing Derogatory to the Emperour, yet was after beaten with bats to death, commending his Bishoprick to *Stephanus* his Deacon, and so ended his life in Martyrdom.

About this time suffered *Aurelius*, and *Mapalinus*, who boldly went into the Council, and being condemned told them boldly, they should see them run to morrow for a Wager, and so were then brought out and suffered their Martyrdom constantly.

And thus much of the Tyranny of this *Decius* against Gods Saints, and the just hand of God against him: For as he slew *Philip* and his Son, so he and his Son were slain in going to War against the *Gothians*; and being in danger to be taken, to escape the Barbarians hands, he ran into a Whirl-pit and was drowned, and never found after. Neither did the Empire escape, but a great Plague fell on the Heathen, that lasted ten years, never an House in *Alexandria* being Free: which though it fell on the Christians as others, yet the Christians continually visited the Heathen, and relieved them with their charity, and shewed pity to those that shewed no pity to them nor their own Fellows.

And it is observed, the Plague came from the hot Countries, and raged violently in all the *Roman* Monarchy, especially where the Emperour had sent his Edicts against the Christians. And after this *Decius* who reigned but two years, came in by treason *Gallus* and *Volusianus* his Son, Emperours in the year 255, continuing their Reign but two years. This *Gallus* although in the beginning he was something quiet, yet following *Decius* (by whom he should have rather taken heed) set forth Edicts against the Christians; though we do not find many that suffered death: The chiefest of the Persecution being exilement of the Bishops and Guides of the Flock of Christ.

The first was *Cyprian* Bishop of *Carthage*, besides certain Priests who were condemned to the mettlesome Mines, which were, *Nemesius*, *Felix*, and *Lucius*; whom *Cyprian* comforted and exhorted by Letters, giving them sweet comfort and consolation: as also to *Segrius*, and *Rogatianus*, who were in Prison, and bonds for the truth. In the time of this *Gallus* was *Lucius* Bishop of *Rome* sent to Banishment; but after a time he returned to his Church. And some Authors report of his pride, and his setting forth ordinances, which stood not with the Bishops of those times; yet *Eusebius* reports he took upon him the pompous stile of the *Roman* Bishops, and took Priests from their own Wives, and held the Chair but eight months: But *Damasus* reports he sat three years, and was beheaded the second year of *Valerian* and *Galienus* Emperours.

After the Reign of this *Gallus* and *Volusianus* who reigned two years, *Emilianus*, which slew them both by civil sedition, succeeded in their place, who reigned but three months, and was slain. Next to whom reigned *Valerianus* and *Galienus* his Son being Emperours.

roure. About the change of these Emperours, the Persecution of *Gallus* something abated, partly by the change, and partly for the great Plague raining in most parts of the Empire. But *Valerianus* in the entrance of his Raig for three or four years was right courteous and gentle to the People of God, and well accepted of the Senate. Insomuch as that none of all the Emperours that professed Christ, was so loving and familiar among his Subjects and the People of God, replenishing his Court with such as were the Saints and Servants of Christ, insomuch as his Court seemed to be a Church of God: But at length by the malice of *Sathan* and evil Counsellors, these days lasted not long: For being (as was thought) charmed, and enchanted by a wicked *Egyptian*, a chief Ruler of the Synagogue, and a Charmer and wicked Sorcerer, vvho did many things by his magical Arts against the Christians; this Emperour vv as so infatuated with this *Egyptian*, that he wholly turned to Idols and execrable Impiety, quartering young Infants and Sacrificing Children to the Heathen Gods; And so proceeded in his cruelty, that he moved the eighth Persecution against the Saints of Christ, which this wicked *Egyptian* could not abide, this being the hindrance of his wicked enchantments in the year 259.

The Eighth Persecution.

In which Persecution the chief Administers and Executioners were *Emilianus*, President in *Egypt*, *Paternus*, *Galerius*, *Maximus* Consuls in *Africa*. But
as

as the *Egyptian* was the outward cause, so *Cyprian* sheweth more special and spiritual causes in his *Ecclesiastical Epistles*, viz. The Priests being puffed up with pride and lucre, and not walking in the ways of the Lord, besides many divisions and discords among the People of God themselves: And did declare, that by a certain Vision, he was warned of the Persecution that should come, and that he forewarned them of it. The story is this: That he saw a certain old Father sitting, at whose right hand sat a young man very sad and pensive, and at the left hand sat another Person having in his hand a Net; And as he marvelled at the matter, it was said to him, *The man on the right hand is sad and pensive, that his precepts are neglected and not observed; But the man on the left hand is merry and danceth, that occasion is given to him to have power over the man that is afflicted.*

And at another time *Cyprian* reports of himself, That the Lord in goodness and mercy vouchsafed to his Servant to direct him concerning his coming; and told him that he (meaning himself) should be of good comfort, for peace should come to the Church after a little while that some were tried, and admonished him to be spare of diet in eating and drinking, lest his mind should be carried away from Holy Duties. Moreover this *Cyprian* in an excellent Epistle to the Emperour, doth defend the Christians from those Calumnies and Slanders laid upon the Christians by the Heathen. St. *Jerome* much commends him for his Learning, Education, and Conversation, especially for his *Commentaries* upon *Jonah*, which Prophecy *Cyprian* reading, was through the grace of Christ a means of his Conversion; as also by the help of *Cecilius* a Priest reading that Prophecy

was Converted, and so was ordained Priest, and not long after Bishop of *Carthage*, and was, as *Nazianzen* reports, so Famous in the Government of the East Church, that he was called the *Bishop of the Christian men*. And after his Conversion was very careful of the afflicted Brethren, giving great part of his substance among them, commanding his Officers every where to be careful of them. He was a great reader of *Tertullian*, insomuch as no day passed without reading some part of him. But was at last Bannished by *Paternus* the Pro-consul of *Africa*, and returned again in *Galienus* time. And *Maximus* succeeding him, finding *Cyprian* in a Garden, caused him to be apprehended by his Serjeants, and to be brought to the Idols to do Sacrifice, which he would not do; whereat the Pro-consul brake out into these words. *Long hast thou lived in a Sacrilegious way, and been an Enemy to the Gods of the Romans, and the Holy Laws, and the Sacred Emperours, which could never reduce thee to their rites and Ceremonies.* At length he judged him to have his head stricken off, and so willingly and patiently he did submit himself to the stroke of the Sword, and ended his life in the Lord, in the year of our Lord 259. *Xistus* being then Bishop of *Rome*. He writ many Books with great Elegancy and Wit. *Vincentius* makes mention of twelve abuses he observed in the life of Man, which follow.

- 1 *Sapiens sine operibus :*
- 2 *Senex sine Religione :*
- 3 *Adolescens sine Obedientia :*
- 4 *Dives sine Eleemosyna :*
- 5 *Fœmina sine Pudicitia :*
- 6 *Dominus sine Virtute :*
- 7 *Christianus Contentiosus :*
- 8 *Pauper Superbus :*
- 9 *Rex Iniquus :*
- 10 *Episcopus Negligens :*
- 11 *Plebs sine Disciplina :*
- 12 *Populus sine Lege :*

A Wiseman without good Works.

An Old man without Religion.

A Young man without Obedience.

A Rich man without Alms.

A Woman without Shame.

A Ruler without Virtue.

A Christian Contentious.

A Poor man Proud.

A King Unrighteous.

A Bishop Negligent.

People without Discipline.

Subjects without Law.

And though *Cyprian* and other Servants of God be
 to be highly commended, yet we are far from Cano-
 nizing them for such, as that they did merit as the
 Papists do set in their Calendar, neither must we at-
 tribute so much as to think but that they had their
 infirmities and blemishes and errors; and so there
 was in most of the Doctors of the Church preceding
 some-

Something which was worthy of reprehension : As we may see in *Origen*, although a man in his time famous and admirable for his Learning, yet we know he held not in many things as the Church doth now. And as for *Polycarpus*, the Church hath altered what he held about *Easter*. *Ignatius* himself cannot be defended in all things, making it as great a sin for a man to fast upon a *Sunday*, as to kill Christ himself. *Irenaeus* held that God did not make man perfect at the beginning: he seems also to defend Free-will in man, and that Christ suffered after he was fifty years old.

Tertullian, whom *Cyprian* scarce ever laid out of his hand, is noted to be a *Chiliasst*, and of *Montanus* Sect, and seems to defend the possibility of keeping the Law, and condemns second Marriages.

Justinus seems to defend the fall of Angels by Women, as also Free will and keeping the Law. Neither was our *Cyprian* Free, though the Scholar *Tertullian*, and did hold Rebaptism of those that were Baptised of Hereticks, about which *Stephanus* and he had great Contention: besides other Doctors, *Austine*, *Ambrose*, *Hierome*, *Chrysostome*, none of them so clear, but went with their peculiar faults and errors to the Grave. About this time and under the same Emperour, suffered *Xistus* or *Sixtus* the second of that name, Bishop of *Rome*, being accused that he was a Christian: he with his six Deacons and *Nemesius* were Beheaded: *Laurence* at the same time being grieved that he might not suffer with them, but the Bishop told him, that within three days he should follow after: In the mean time he bad him go home and distribute his Goods and substance to the Poor if he had any possessions or treasure. What

the Judge hearing, commanded him to bring his treasure to him, as the sequel of the story declares; whose example and words deserve to be kept fresh and green in all Christian hearts. This *Laurence* thirsted after the Cup of Martyrdom, and was troubled that he should not suffer with his Master *Sixtus*: But *Sixtus* told him that he must suffer greater conflicts being young and lusty; But, saith he, I am Feeble, and thou shalt more gloriously Triumph over the Tyrant.

But to come to the story; being before the Judge, he demanded with a stern countenance where his Treasure was, and where he had bestowed the Treasure of the Church? who craving three days respite to answer him, promised he would then declare it. In the mean time this *Laurence* caused abundance of poor Christians to be Congregated, and when the day came that he should make his Answer, told the Judge, (stretching out his Arms over the Christians) There was his Treasure, and precious to him, in whom the Faith of Christ reigned; they were the Mansions of Christ, and what more precious Jewels could Christ have than such, and of whom Christ said, *was hungry, and you fed me, naked and you clothed me, &c.* At which words, who can express the madness of the Tyrant, how he stamped and stared, his eyes and cheeks glowed, roared and cried out like a Lion, and called, Kindle the Fire, make no spare of Wood, this villain hath deluded the Emperour, away with him, Whip him with Scourges, Jerk him with Rods, Buffet him with Fists, Pinch him with fiery Tongues, gird him with burning Plates, bring the strongest Chains and the Fire Forks, lay him on the Bed of Iron, and when the Bed is fiery hot, bind the Rebel hand

hand and foot, on with him, broil him, tosse him, turn him, do every one of you his Office, on pain of displeasure. The word was no sooner spoken, but after many cruel handlings, the meek Lamb was laid on the Bed of Iron, which was to him as a soft Bed Down; so miraculously God tempered the Element of Fire, that instead of consuming pain, it was a Pall of Nourishing rest: so that not *Lawrence* but the Emperour was tormented; the one broiling in his flesh the other in his heart. When this Trumphant Martyr had been pressed down with Fire-forks, and Fire-pikes a great space of time, in the mighty Spirit of God he spake to the vanquished Tyrant.

*This side is roasted enough, turn up O Tyrant Great,
Assay Roasted or raw, which think'st thou the better meat.*

O rare and unaccustomed Faith, and invincible Patience, that by such means dost recreate, refresh, and establish those that are burned and afflicted! And this glorious Martyr overcame the Tyrant. At the sight and hearing of *Lawrence*, a Souldier standing by was Converted and desired to be Baptized; For which being called before the Judge, he was Scourged, and after Beheaded.

Dionysius of *Alexandria* and his Fellows, *Marcion*, *Faustin* and *Cheremon*, and others were Banished into *Cephro*, a Town in *Libya*, with charge not to Preach. But as they went they did Preach, and were a means of the Conversion of many from the Heathen Idolltries. *Faustus* continued long to the end of the Persecution; at last being very Aged, was Beheaded, dying a Martyr. And *Dionysius* himself continued to the twelfth year of the Reign of the Emperour

and being very aged departed in peace in the year of our Lord, 268.

In *Cæsarea Palestine* suffered also about the same time *Priscus*, *Malcus*, and *Alexander*: and at *Carthage* suffered no less than 300, which after examination by the Judge, and a Lime-kilne being hard by, were threatened if they would not do sacrifice to the Heathen Gods, they should be smothered in it; which they refusing run suddainly into it, and were smothered with the dust and smoak of the Kilne.

In *Africa* also suffered *Maxima*, *Donatilia*, *Secunda*, Virgins; who after they were tormented and scorched in the Kilne and on the Grid-Iron, were cast to the Wild Beasts which would not touch them, but were at last with the Sword beheaded.

The sixth year of *Valerianus* and *Galicus*, we read of *Victor* and *Victorinus*, why lying in Prison three years with *Claudianus* and *Bossa* his Wife, did suffer great torments and death for the name of Christ.

Aurelius Prudentius mentions one *Fructuosus* Bishop of *Tarracona* in *Spain* with his two Deacons, *Augurinus* and *Eulogius*, who being in Prison six days, were brought out and burned, being condemned of *Emilianus*, and bound hand and foot were cast into the Fire: but their hands remained untouched with the Fire, and their bodies whole, the Element of Fire flying from them: whereat with hands lift up to heaven, they besought the Lord that it might return upon them and work upon them; and presently the force of the Fire returned and did speedily dispatch them, to the admiration of all that stood by. And as this godly Bishop was preparing himself to the Fire, he would not suffer any to pull off his hose or shoes, but was willing to do it himself; and when they brought

brought him drink, and with tears besought him to drink, he refused it, and prayed them not to shed any tears for him : And going to the Fire, he willingly and constantly suffered, and with much cheerfulness shed his Blood. And thus far this wicked Emperour continued this Persecution six or seven years, and after felt the heavy hand of God himself : For making his expedition against the *Persians*, whether by Treason or how it was is not known, he fell into the hands of *Sapores* the King, being about the Age of Eighty years, by whom he was in a wretched manner ordered to be led up and down the Country, and was made a stool for the King to get upon his Horse back ; and so continued this blockish butcherly Emperour to the end of his life. The like severity of God light upon *Claudius* the President, who by a terrible Judgment of God, as one writes, was possessed and vexed by the Devil in such sort, that he bit off his own Tongue in many pieces, and so ended his miserable life. Neither did *Galienus* escape ; For beside the miserable captivity of his Father, such Earthquakes and tumults did happen in several places of the Empire, that he was not able to help or succour his Father, though he would have done it. But being something terrified by his Fathers example, he did moderate the Persecution of the Christians, and sent out his Proclamations to that purpose : Yet notwithstanding one *Marianns* a Nobleman of *Casarea*, who was in order to a place that fell to him, was accused that he was a Christian by one that sought the place himself ; who coming before the Judge and confessing he was a Christian, was judged to be beheaded. Whose Body a rich Citizen took up, and wrapping it in clean Linnen and rich sumptuous weeds, committed it honourably to be buried.

But

But to return to the Line and Order of the Bishops of *Rome*. After *Xistus* his Martyrdom, the Government of the Church was committed to *Dionysius*, in the year 266, who ruled nine years. After whom succeeded *Felix* in the first year of *Probus* the Emperour, about the year 280. And then followed *Entachius* and *Gains* both Martyrs. About the times of these Bishops lived *Theodorus* Bishop of *Neo-Cæsarea*, who otherwise is called *Gregorius Magnus*. The days of this *Galiennus* being expired, followed *Claudius* a quiet Emperour: he reigned but two years. After whom came his Brother *Quintilianus*, a quiet Prince, who continued but seventeen days, and had to his successor *Aurelianus*, under whom, as *Orosius* in his Book doth number, was the Ninth Persecution against the Christians.

The Ninth Persecution.

Aurelianus, as others before him, shewed himself at first a wise moderate Prince, and so commendable in correcting vice, that it was a Proverb, *That he was a good Physician, but his Medicines were very sharp and bitter*. This Emperour if he was sick, never sent for Physicians, but cured himself by abstinence; neither was he unfruitful to the Common-wealth; and so moderate to the Christians and Familiar, that he would sometime sit in their Councils; besides tolerating their Religion: But after a while through sinister ends, and bad Counsel, as Princes never are without such about them, this Emperour became a cruel Tyrant, not only altering his severity to others, and laying it on the Christians, but beginning with the death of his own Sisters Son. But after he had begun
to

to move or purpose Persecution, the hand and merciful working of God overthrew his purpose. For as he was sending his Edicts and Proclamation against the Christians, the stroke of the hand of the Lord was upon him, when he was going to set his hand to the Proclamation: For in the fifth or sixth year of his Raighe he was slain betwixt *Bisance*, and *Heraclem* in the year of our Lord 278. Neither is there found any more recorded of his Persecution. Next to him followed *Publius Anninus Tacitus*, who raigned but six months. After whom succeeded *Florianus*, who raigned but sixty days. And after him followed *Marcus Aurelius* Surnamed *Probus*, of whom more follows.

In the mean time good Bishops and Ministers be stirred themselves to Preach and relieve such as were in Prison, and to relieve the Saints, and many by several ways were set at liberty and maintained by the Charity of *Anatholius* Bishop, and *Eusebius* their own Deacon, who were much unlike the Romish Bishop now in saving mens Lives.

The next Emperour was *Marcus Aurelius Probus* a Wise and Vertuous Prince, Valiant in Warlike Affaires, and as Fortunate in success, during whose time no Persecution was raised in the Church. And as in Religion, it was so in the Common-wealth; matters were so carried, and so much Peace was, that he used to say, There needed no more Souldiers, seeing there were no more Enemies to fight against. And for that cause he set his Souldiers in *Smyrna* and *Messia* to work in the Mountains, to Dig and to Plant Vines, for he would not have them Idle, not so much as in Winter: by reason of which at last he was slain of his own Souldiers, after he had Raigned six years

years and four months in the year of our Lord
284.

Carus with his two Sons *Carinus* and *Numerianus* succeeded in the Empire, whose Raigñ continued but three years, which *Carus* in the *Persian War* was slain by Lightning. *Numerianus* was with his Father in *Persia*, who was much commended for his Valiantness; An excellent Orator and Eloquent, as by his Writings to the Senators doth appear. But Sorrowing and Weeping excessively for the death of his Father, caused such a soreness in his eyes, that keeping himself close and private upon that occasion, he was slain by his Father in Law *Aper*, who dissembling his death, it was not espied, till the stench of his body being carried about, his death was uttered.

This *Carus* going against the *Persians*, lying at *Antioch* would have gone into the Churches of the Christians to behold their mysteries: But *Cyril* the Bishop would not suffer him so to do, saying, It was not fit for one that was polluted with Idols, to go into the Assembly of the Christians. Whereat *Carus* was so incensed and displeased with this repulse, that he slew *Cyril* the Godly Bishop, and therefore was justly slain, as you shall hear afterward. This *Carus* with his Son being slain in the East Parts as is declared, the other Son, *Carinus*, raigned alone in *Italy*, where he overcame *Sabinus* stirring for the Empire, and raigned with much wickedness, till the returning again of the Army from the *Persian War*, who then set up *Dioclesian* to be Emperour, by vvhom the aforesaid *Carinus* for the wickedness of his Life vvas overcome, being forsaken of his ovpn Army, and at length slain by
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the hand of the Tribune, whose Wife he had before deflowred.

Thus the Father and two Sons ended their Lives, whose Raig continued not above three years. In all which time the Church continued without Persecution four and forty years, unto the nineteenth year of *Dioclesian*; Many Christians not only having Offices and Regiments in the Armies, but were entertained with much Familiarity in the Emperours Court, and were in great Favour with the Emperour himself. As was *Dorotheus* with his Wife and Children; as also *Gorgonius*, who for Doctrine and Learning were in the Princes Court with great Honour and Favour. But after through corruption and Malice, as it falls out in Emperours Courts, it was otherwise; For as the story reports, men by ease and rest began to degenerate so, that one Christian was against another, one Bishop against another, raising strife and Sedition, and through Hypocrisie Persecuted one another; that at last were performed the words of *Jeremiah* the Prophet, *That the Lord overthrew the Honour of Israel, and took their Royal Ornamentis from them*; So that the Temple was burnt; the Scriptures also, whereby men wholly strayed from the way of truth, as appeared afterward.

The Tenth Persecution.

This Persecution by the hand of God was so terrible, that it lasted ten years together. Although it passed by the hands of many Tyrants, yet it principally bears the name from *Dioclesian*, who was Emperour, as is abovesaid. This *Dioclesian* having

an Ambition to be Emperour; his Concubine told him he should not be so till he had killed a Boar. He thinking of it used the exercise of Hunting Wild Boares; but seeing no success, he used this Proverb, *Ego Apros occido*, &c. I kill the Boares, but others eat the flesh. At length being nominated Emperour, and seeing *Aper* vvho had slain *Numerianus*, said to the Souldiers, that *Aper* had killed him vvrongfully. And so ran upon *Aper* and killed him vvith his Svord, fulfilling his Concubines Prophecy, (for *Aper* signifies a Boar in Latine.) Being established in the Empire, seeing many Com-motions arise, and being not able to sustain the trouble himself, he chose for his Collegue *Maximianus* Surnamed *Herculius*, Father of *Maxentius*; vvhich tvo Emperours, because Wars arose in Divers places and Provinces of the Empire, chose tvo other noble men to them, viz. *Galerius* and *Constantinus*, vvhom they called *Cæsars*. Of vvhom *Galerius* vvvas sent into *Persia* in the East parts, and *Constantinus* vvvas sent into *Brittain* to this our Country of *England*, to recover the Tribute, where he took to Wife *Helena* the Daughter of King *Calius*, vvhich vvvas a Maid excelling in beauty and famously brought up in Learning, of vvhom vvvas born *Constantine* the Great. All this vvwhile there vvvas no Persecution moved against the Christians, but they quietly and moderately Governed the Common-vealth, and so long God prospered their Armies every vvwhere, both in *Egypt*, *Persia*, *France*, and *Brittain*. But *Dioclesian* putt up in Pride, made a great Feast vvith *Maximian*, and in his Triumph gave commandment he should be Worshipped as a God, stiling himself Brother to the Sun and Moon;

adorning his Shooes with Silver and Gold and Precious Stones, commanding People to kiss his Feet. And then by the just Judgment of God, and through grievous sins committed, began the great and terrible Persecution of the People of God by the rage and cruelty of *Dioclesian*, about the nineteenth of his Raig, in the year of our Lord 308, who about the month of *March*, when *Easter* was at hand, commanded all the Churches of the Christians to be spoiled, and burned the Scriptures; giving forth his Edicts for that purpose: As also displaced the Magistrates that were Christians, and Imprisoned the inferior sort; the Governors and Bishops of the Church he tormented, scourged and put to the Rack; and such intolerable tor ures were exercised, that some gave over their Profession, others most zealously suffered. As a certain Noble-man of *Nicomedia*, who when the Edicts and Proclamations came down against the Christians, and were set up in the publick places, the said Noble-man ran and took them down, and rent them in pieces, not fearing the two Emperours which were then in the City. For which he was put to a most bitter and cruel death, which he indured with Faith and constancy to the last gasp. And then did Persecution arise, not only in the civil State, but also in the Camp among the Souldiers of the Army in the East and West Parts; many of the Souldiers being put to their choice, either to do Sacrifice to their Gods, or to lay down their Armour: which many of them did, saying, *They would not lay down Arms only, but life it self, if they were forced thereunto, rather than they would obey the wicked decrees and commands of the Emperour.* And so what by Flattery and subtle ways, by little and little the

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Persecution increased, and so far brake forth, that many abjured their Profession. But at last it was so hot in all Cities and places, that blood was shed, and many cruel torments provided against the Christians; as *Eusebius* reports, *lib. 8. Cap. 7.* of many Martyrs in *Palestina*, which he knew himself, as also in *Tyre* and *Phœnicia* given to the Wild Beasts, and yet were preserved wit out hurt, the Beasts having no mind to devour them, and were by the tormentors thrown into the Sea and drowned. At that time was the Bishop of *Sidon*, as also *Sylvanus* with nine and thirty more committed to the mettall Mines, and there perished. *Pamphilus* the Elder of *Cæsarea* and the Glory of that Congregation, dyed a Martyr. The Persecution was mainly against the Magistrates, and the Elders and Governours of the Church. Many Martyrs suffered in *Cappadocia*, *Mesopotamia*, *Tarsus*, and *Pontus*, among them many were chief Officers and Princes of the Court, whom the Emperour had used and made of them as his own Children. *Peter* a most Valiant Martyr, who after many Scourgings and beatings with other torments, being naked, was lift up and beaten with whips so sore, that you might see his bare bones, and after was Salt and Vinegar mingled together, and poured on the most tender parts of his body, and lastly roasted at a soft fire, as one would roast meat, and so as a Victorious Martyr ended his Life. Whose constancy many beholding, confessed they were Christians, and suffered also; as *Dorotheus*, and *Gorgonius*, both of the Emperours Privy Chamber, were strangled by the Halter. Many great men in *Nicomedia*, and *Antioch*, as *Lucianus*; for the Tyrant thought, if the Great men were out of the Way,

he could do what he would with the rest. Inſomuch as *Hermannus*, that Monſter, cauſed *Serena* the Wife of *Diocleſian* to be Martyred for the Chriſtian Religion. So that all natural affection was laid aſide. The ſame *Euſebius* makes mention of many thouſands being put all in a Temple, which the cruel Perſecutors cauſed to be ſet on fire over their heads, ſo that Man, Woman, and Child were all conſumed. In *Arabia Meletina* were many put to death: As alſo in *Egypt* ſuffered *Eugenius*, *Auxentius*; In *Alexandria*, *Petrus* the Biſhop, *Fauſtus*, *Didius*, *Ammonius* and many others. As alſo in *Thebes* Biſhops and Souldiers to the number of ſeventy nine. As alſo in *France* and *Brittain*. At *Sebaſtia* in *Spain* ſundry ſorts of torments were invented for the Chriſtian Souldiers who were put to death; and it is reported by *Mauricius* himſelf, who animating the Souldiers to Faith and conſtancy, the Emperour cauſed every tenth man to be put to death: But the Souldiers Petitioning the Emperour, that they were Obedient as Souldiers to him, but to do any thing againſt the Chriſtians, to exerciſe cruelty on them they would not, yet they were Tythed again, and put to death: But when the Emperour ſaw he could not do any good of them, having wearied himſelf by tormenting, he brought his whole Hoſt on thoſe Souldiers that were Chriſtians, and overthrew and ſlew them all. And yet when all was done, the Chriſtians grew ſo faſt, that he was tired with Perſecuting. At laſt the Emperours gave over their Empire, and led a ſolitary life after they had raign'd two and twenty years, ſome ſay three and twenty. *Diocleſian* putting himſelf thus from the Empire, lived at *Salona*, and *Maximianus* at *Mediolanum*, in the year of

of our Lord 309. This strange alteration gave occasion, and so it came to pass that there were many Emperours in the Common-wealth at one time; so that *Constantius*, *Galerius*, and *Maximus* divided the whole Monarchy of the Empire among them, two Governing the East parts, and *Constantius* the West; who chose to them other *Cesars* to Govern: But *Constantius* only contented himself with *Spain*, *France*, and *Brittain*, and refused *Africk* and *Italy*, leaving them to *Galerius* and *Maximus*, who chose *Severus* to them with his two Sons, and *Constantius* chose *Constantine* his own Son. But vvhen *Severus* came to his Souldiers in *Asia*, they that vvere the Roman Souldiers cryed out for their old Emperour, that had left his place, and they slevv *Severus*; and then vvvas chosen *Licinius* in his Room, vvho vvith *Maximus* vvere the *Cesars* that after *Dioclesian* Persecuted the Christians, continuing the Persecution nigh seven or eighr years, unto the year of our Lord 318.

But *Constantius* and his Son vvere no doers therein; vvhich *Constantius* being Son of *Eutropius* a Nobleman of *Rome*, contented himself vvith the Government of *France*, *Spain*, and *Brittain*, and vvvas a civil, mild Prince, meek and desirous to do good to all under him; by nature sufficed vvith a little, saying, *It was more Honour for a Prince to have his Subjects to have treasure among themselves, than to keep it in his own Coffers.* By vvhole vertuous Life the Christians had much quiet and rest; vvhen as in other Provinces there vvvas nothing but trouble and tumults besides Persecutions, they turning all the Christian Officers out of their Courts; by vvhich Practice they vvvere left destitute of Servants and assistants to seek

and pray for the prosperity of the Emperours and Empire. But *Constantius* minding to try his Family, feigning he would turn all those out of his Family that would not Sacrifice to the Devil or Heathen Gods, appointed a day for the same; which when it came, some did Sacrifice, whom the Emperour sharply did rebuke and Banish, saying, *if they would be Traytors to God, they would not stick to rebel against him that was their Prince*; and those that denied to Sacrifice he greatly commended, saying, *They were only fit to be about a Prince*; and so he preferred them to chief place and Offices about him to keep his Treasure, and had them in estimation as his best Friends and Servants,

But *Maximus* was a man of Tyrannical disposition, given to all excess and Ribauldry, Idolatry and Witchcrafts, using Magical Arts and Enchantments, greatly Persecuting in the last those that were Christians. Notwithstanding he was revoked from it by the just hand of God upon him; for he was so taken in the privy parts of his body with a *Fistula* consuming his Entrails, and his other parts were so putrified, that his Physicians could not endure the stench, insomuch as he caused his Physicians to be slain. At last being swoln with Fat and Putrefaction, bethinking himself of his wickedness, confessed to God and those that were about him his cruelty to the Christians, and desired them all to forbear the Persecution, and that they would pray for his health; and so the Persecution was something stayed, and in all places and Cities Proclamations and Edicts were set out for the same purpose; which some of the inferior Officers were not well pleased with, but continued the Persecution, but yet it was lessened

lessened by the Emperours Edicts, they thinking it not safe to repugn Authority that had given order to stay the Persecution. And *Sabinus*, who had the chief Office and Dignity, wrote to the Officers and Substitutes under him to stay the Persecution, signifying the Emperours pleasure, as *Eusebius* reports *lib. 9. Cap. 1.* So that in many Places, Synods, and Councils were called, Prisoners set at liberty, the very Heathens themselves extolling the God of the Christians. Only one *Theotechnus* an Enchanter and a wicked person, made an Image of *Jupiter*, commanding it to be Worshipped, and by his Enchantments made it speak. The Emperour commands it to be Worshipped, and to Banish all the Christians out of the City: and this being published, the Persecution began again afresh. And then the Heathen did devise and lay slanders upon the Christians, that they on *Sundays* met to devise Devilish and malicious things, besides the abuse of Women; and these slanders were published as if they had been true, so that the Emperour set up his Edicts against the Christians in every City in Brass, whereby the Persecution was renewed in the several places above mentioned. Neither could the Christians live safely or quietly in any place. But mark the just hand of God; Whereas the Tyrant did boast of what plenty and prosperity would ensue it, all proved false, For suddenly fell such Pestilence and Famine by unreasonable Weather, besides Wars in the Provinces where the Persecution was, that one measure of Wheat was at two thousand five hundred pieces of Money of *Athens* Coyn; by reason whereof many in Cities and Villages died, as also so many Husband-men and Country-men, that few were left to
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till the ground, and divers rich men brought out their treasures and gave it for sustenance, others eating herbs and grass, such as did poyson their bodies, by reason whereof in every City, the Streets, Lanes, and Alleys were full of dead bodies pitiful to behold. As likewise among the Persecutors themselves, the Presidents and Officers of Cities and Provinces received the infection, and turned up their Heels; others brake up house and were consumed with Famine: so that out of every house two or three dead bodies were carried out to one Funeral, and the Christians were fain to bury them that were dead, and to relieve them that were living. And so the wisdom of God, turned the wisdom and rage of man into folly; for the course they took to destroy the Christians, by it they were destroyed themselves, and nothing could prevail against the Gospel. And the said *Maximus* seeing his enterprises all to fail him, went into *France* under colour to see his Son, but it was indeed to kill *Constantine*, as was detected by *Fausta* his Wife; and the said *Constantine* was preserved, and *Maximus* retiring back to *Rome* by the way was apprehended and put to death, and so there was an end of *Maximus* and his Persecution.

Now to return to *Maxentius*, who all this while governed in *Rome* with tyranny and wickedness intolerable, like another *Pharaoh* or *Nero*; for he put to death most of the Noble men in *Rome*, deflowered Maids, inflamed so with lust that he was an Enemy to all womanly Chastity, committing filthiness with mens Wives, abstaining from no adulterous act, and in houses killed the Husband and would commit filthiness with the Wife. Among the rest one *Christina* whom when he had murdered her Husband, he would have

have ravished, but she craving leave first to retire her
 self into her Chamber to pray, and shutting the door
 upon her self, to prevent the Tyrants lust, slew her
 self; the Servants wondring she was so long, brake
 the door, and found her dead. This Tyrant was
 usually addicted to Charms, invoking Devils, pry-
 ing into the secrets of Nature, would rip up Women
 to see where the Infants lay, and yet in the mean time
 shew'd no open Persecution of the Christians; till at
 last raging against them, the Senators and Citizens see-
 ing his filthiness, and vexed with him, sent their Letters
 into *France* to *Constantine* complaining of his cruelty,
 desiring him to ease the City and Country of him;
 who hearing of it sent his Letters first to him to re-
 strain his rage and filthy doings: But when no Let-
 ters would serve, he gathered his Army together both
 in *France* and *Brittain*, to repress the rage of the Ty-
 rant. So being sufficiently Armed with the power of
 Man, and above all with the power of God, entred on his
 Journey and came into *Italy*, about the last year of the
 Persecution, 318. *Maxentius* understanding of his
 coming, and trusting to his Enchanters and Magick
 Arts more than the good will of his Subjects, which
 he little deserved, durst not shew himself out of the
 City nor encounter with him in the open Fields, but
 privily in certain Straits laid wait for him where he
 should pass, with whom *Constantine* had divers skir-
 mishes, and by the power of God did ever vanquish
 them, and put them to flight; yet was he in no great
 comfort, but in some fear of *Maxentius* by reason he
 was informed of his Enchanters: but drawing nigh
 to the City, he cast his Eyes up to Heaven many
 times, at length he saw a marvellous brightness in
 the South part, about the going down of the Sun, ap-
 pearing

pearing in the similitude of a Cross with certain Stars of equal bigness, giving this Inscription like Latin Letters, *IN HOC VINCE*, *in this overcome*; which Vision *Eusebius*, *Nicephorus*, *Sozomen*, and others witness to be true; and for the more credit, some of them heard *Constantine* himself say and swear the truth of it, and reported it to others, and that he was astonished at it what it should mean. And further he reported, that the same night Christ appeared to him in his sleep with the same Sign he had seen before, and bid him make the same figuration and carry it about him in his Wars, and he should have the Victory. Yet though this Sign was given him by God, and the Letters, *IN HOC VINCE*, they were not given to induce any superstitious worship of the Sign of the Cross, as though by the very Letters or Sign he should have Victory, (as some think :) But it was an admonition to believe in him, and to seek by knowledge and faith that Christ that was crucified on the Cross for the salvation of mankind, and so set forth the glory of his name.

But the next day *Constantine* caused the Figure of the Cross to be made in Gold and Silver with precious Stones, and as his Banner to be carried before him, with hope and confidence in Victory, coming near the City, armed by God from Heaven. *Maxentius* perceiving it, could not choose but issue out of the City, and sendeth all his power to joyn Battel with him in the Field beyond *Tyber*; and craftily breaking the Bridg called *Pons Milvius*, he caused another Bridg to be made slightly of Turff and Earth, covered with planks and boards, to intrap *Constantine* if he should come to the City: But as the *Psalmist* saith, *The Pit he digged for another, he fell into it himself*; for after it came

came to pass when the Armies joyned Battel, *Maxentius* was overcome and put to such a strait that he and his Army were forced to retire back to the City, and to go over the same Bridg to get to the City, and the Bridg breaking, he himself being overweighed with Armor and overborn by his Horse fell into the River, and was carried violently down the Flood, and most part of his Army with himself drowned; representing another *Pharaoh* who was drowned before the *Israelites*: And much like did *Constantine* vanquish *Maxentius* and delivered the Christians, as the *Israelites* were delivered from *Pharaoh*, who likewise were Persecuted three hundred years as hath been declared. And as they and *Moses* sang praises to the Lord for their deliverance at the Red Sea, so no doubt but the Christians did rejoyce and sing gloriously to the Lord for so great deliverance. Never any Victory was so commodious to mankind, whereby liberty was procured to the Christians for many generations. For albeit some Persecution was in the East, yet in the West and at *Rome* there is not mention made of any Persecution moved, or Martyr died after this heavenly Victory unto the time of *John Wickliffe* and *John Hulse*, compleating the thousand years for the binding up of *Sathan*, which the Scripture declares in the *Revelations*.

So happy and glorious was the Victory, that the Citizens sent for him into the City, and entertained him with much joy and gladness, Surnaming him *Constantine the Great*, and set up his Image in Brass, in the Market place with the Sign of the Cross, with this Incription in Latin, *HOC SALUTARI, &c.* With this wholesome Sign the true token of Fortitude, I have delivered our City from the Yoke of the

the Tyrant. Upon this, great rest and tranquillity did ensue to the Christians, though in the East the tail of the Persecution was not stopt for two or three years after; but yet no open Persecution or slaughter of the Christians, was to the time aforesaid.

Then did *Constantine* set forth his publick Edicts and Proclamations in all parts for the Christians liberty, and that none should be forbidden to joyn with them if they would; as you may see in the *Acts and Mon.* pag. 77.

Dioclesian being at *Salona*, and hearing what *Constantine* had done, was much cast down; and for sorrow died, or Poysoned himself, as some think. And though *Maximius* in the East received the Edicts of the Emperour, and *Licinius* under pretence obeyed and pretended the quiet of the Christians, yet he fought with *Licinius*, and in the Battel was overcome, and came home and took such displeasure at his Enchanters and Sorcerers, being deceived by them that he commanded them to be killed and put to death, and shortly after glorified the God of the Christians, and gave them perfect liberty, and while after by the vehemency of this disease died and so in appearance there was no more Tyrants left alive.

But *Licinius* being a *Dane* born, and made *Cæsar* by *Galerius*, and joyned with *Constantine* as is before said did all with a dissembling mind: For Stories report him to be a man given to Lechery, passing in riches, and a great hater of learning, which he termed a Poyson or Pestilence, and thought no Vice became a man worse than learning Laws. After much dissembling with *Constantine*, he proved an Apostate

state, and went about to conspire the death of *Constantine*, who had loaden him with so many benefits. But when he could not prevail, he deadly hated him, and rejected the Christian Religion, insomuch that he cast off all his Servants that were Christians, and by little and little Banished them the Court, and secretly persecuted them: though he durst not do much, yet he put several to death; insomuch that many Christians fled into the Wilderness, and many Villanies he committed and would have over-run the Christians, had not the hand of the Lord cut him off, being slain by *Constantine* in Battel.

Divers Battels were fought by *Licinius* before he was slain; as first in *Hungaria*, then he fled into *Maccedonia* and *Nicomedia*; but at last being vanquished by Sea and Land, he yielded himself unto *Constantine*, and by him was commanded to live a private life in *Thessalia*, where at length he was slain by the Souldiers, and so there was an end of all the Tyrants in this Persecution.

It remains now to shew and set down some particular Martyrs not named, which were of note for their carriage and boldness in their sufferings. The first we begin with was *Albanus*, a Martyr of *England*, who having lodged a Clerk that fled by reason of the Persecution, perceiving as he lodged in the house, his continual watching and praying with fasting, began himself to do the like, till at last he became a perfect Christian: and being instructed by him and his wholesome exhortations, left the blindness of his Idolatry, and was Converted. Which the Emperour hearing of, sent Souldiers to bring the Clerk: But *Alban* changing Apparel with the Clerk,

Clerk, and putting on his, he went to the Judge where they were Sacrificing to the Idols at the Altar. But the Judge knowing it was *Alban*, rebuked him sharply, that he would give himself to the Soldiers to save him whom he harbored. But *Alban* boldly answered, he was a Christian. The Judge asked of what stock? *No matter for that*, said *Alban*, *I am a Christian, and will not Sacrifice to Devils but to God, who made Heaven and Earth and all the world.* At which words the Judge was so enraged, that he commanded the Executioners to scourge him, endeavouring to overcome him by stripes, who suffered joyfully and patiently. But when they had used all the torments they could and could not overcome him, he commanded him to be Beheaded.

Many Miracles and Fables are reported of him but we leave them to the *Legends*. And it were to be wished, the stories of other Saints and Martyrs were not so corrupted with fables and lyes. He that was harboured, is thought to be *Amphibalus* who fled into *wales*, and was brought back again to the same place and put to a cruel death, being tied to a stake and made to run about it, having his Bowels drawn out, being thrust at with Swords and Daggers to cause him to go about, and after all was stoned to death. With *Alban* suffered two Citizens *Aron* and *Julius*: till which time in all the Nine Persecutions, none were martyred in *England*. But before *Constantine*, Christianity was destroyed, Churches destroyed, Scriptures burnt, many Men and Women Martyred; but the first and chief ringleader was this *Albanus*. From whence we shall return to other Countries. *Asclepiades* invaded *Antioch* intending

to destroy all the Christians; which *Romanus* perceiving, told the Christians that the Wolves were come, and exhorted the people of God not to fear them. But *Romanus* was led out, and cruelly with Whips and torments handled; yet did he Preach the living God, and told them he was sorry to see them so corrupted to serve dumb Idols.

And before the Judges made a vehement exhortation, expressing the abomination of Idolatry, and exhorted them to serve the living God. At which words *Asclepiades* commanded the Executioners to strike him on the mouth, that so striking his teeth out he could not pronounce: then was he buffeted on the face, his eye-lids torn, his beard pluckt off by little and little from the flesh: Finally his seemingly Face so defaced, that it could not be known; The meek Martyr saying only, *I thank thee, O Captain, that thou hast opened me many mouths, that I may Preach my Lord and Saviour Christ.* The Captain astonished at him, commanded the Executioners to leave off the torments, and threatened cruel fire to him, reviling the Noble Martyr, and Blaspheming God, saying, Thy Crucified God was but of yesterday, our Gods are of more Antiquity. However *Romanus* would not give over Preaching of Christ; And desired the Captain to bring him a Child of seven years old, and the Captain should hear what it would say. At length they brought him a pretty Boy; which done, Tell me, quoth the Martyr to the Child, *whether is it more reason we should worship one God in Christ, or else many Gods?* To which the Babe answered, *most reason we should worship the true God which was but one and the same, and that there are many Gods,*

Gods, we Children cannot believe. Thou Traytor,
 quoth the Tyrant to the Child, who taught thee?
 No matter, said the Child, with Wolves Milk I
 sucked in this lesson. But the Mother being called,
 she gladly approved of what the Child said. But the
 Child was drawn up and whipped, which drew ma-
 ny tears from the eyes of the Spectators, to see the
 merciless act of the Tyrants: But the Mother rejoy-
 ced, willing the Child to remember *isaack*. And
 though they pulled off the Childs Hair and skin, yet
 the Mother encouraged the Babe. At last the Child
 and *Romanus* were led to the place of Execution, the
 Mother only kissing the Child. And as the Hang-man
 was about to apply his Sword to the Childs neck,
 she sang after this manner: *All laud and praise to*
thee O Lord, &c. Then was a mighty fire prepared
 for *Romanus*, which was quenched by reason of a great
 rain that fell. And first they pluckt out his Tongue,
 and yet he spake, and notwithstanding many torments
 used to him, they were forced to bring him to Pri-
 son again, and there strangled him, and so ended his
 life and pain together. Beside this *Romanus*, there
 was one *Gordius* a Centurion went and uttered him-
 self to be a Christian, and endured many torments by
 Scourging, Gibbets, and other ways; yet remained
 he bold and constant in all: at last they inticed him
 with words. But when they saw all would not do,
 they condemned him to the fire, many kissing him
 that were of his Friends, and desired him to take a bet-
 ter way. But, saith he, *I am ready to dye a thou-*
sand deaths, rather than deny Christ. At last he was
 led to Execution, and never changing his countenance
 or colour, willingly gave himself to the fire and died.
 Much like this of *Gordius*, is the story of *Tuenas* an
Egyptian

Egyptian, who being a Souldier by Profession, forsook all, going into the Wilderness, and gave himself to Fasting, Watching, and Prayer, and Meditating on the Scriptures; and returning into the City, where there were pastimes, and sports, and a great multitude, he with a loud voice Proclaimed himself a Christian, and upon the same was brought to the President, and being questioned, he owned God that made the World, *in whom was light and no darkness*. And then was he tormented several ways, and at last Beheaded; and so he lost his Head, but won his own Soul.

Basilus, in his Book of the *Forty Martyrs*, reports, that the Marshal coming with the Emperours Edict, that whoever confessed Christ, should suffer torments and death, brought fourth the Gibbets, Racks, there were Wheelles to terrifie people; at sight of which many began to shrink away from their Profession. But forty there were that were young Gentlemen and Souldiers that did abide the conflict of Martyrdom, and neither feared Rack or Gibbet, or other torment; and being brought forth, they did freely confess they were Christians: insomuch that the Marshal went about to persuade them by fair means to save themselves, and their Riches and Honour; But they said, *they would not change their Profession for all the Riches and Honour of the Emperours Court*; and brake forth in an Oration, *that they regarded not Honour or wealth, and for Christ were ready for Gibbet, Rack, or any torment*. Whereat the rude Marshal sorely offended, devised a new way and kind of Punishment; and seeing a Pond hard by, that lay upon the North Wind, he caused them to be brought to the Pond, and all a whole Winter night to be laid naked therein. Whereat the

Gentlemen putting off their Cloaths, said, *they were putting off the Old man.* But as soon as it was day, they were brought forth of the Pond, all the parts of their bodies being stark and stiff, yet having breath; they were then cast into a most vehement fire, and burnt to ashes. But by chance one of them being more lively than the rest, the Executioners said to his Mother, that they would save his Life: But the Mother taking him by the hand and admonishing him, brought him to the pile of Wood, and desired him to take the Martyrdom upon him with the rest of his Companions; which accordingly he did, as is Historied in *Sozomen lib. 9. Cap. 2.* In the like sort *Cyrus* a Physician, born in *Alexandria*, spoken of for his Learning, as also *Athanasia* with her three Daughters, by the Sword were put to death. *Sebastian* a Lieutenant and a *French* man, one of the Generals of *Dioclesian's* Army, having encouraged his Souldiers and given the Martyrs exhortations to continue in their Profession of Christ, was brought to the Field and had many sharp Arrows thrust through his body by his own Souldiers and died. And these also were numbred with him, *Tranquillus*, *Claudius*, *Castor*, *Marcus*, and many others. *Agricola* and *Vitalis* were Martyred in this Persecution, and Honourably buried: *Agnes* also for her unpolluted Virginity and Chastity, deserves no less praise than for her Martyrdom, and did boldly resist the Emperours Edicts, and was not turned aside for the cruel torments which she suffered; but at last after her Prayer made to God, was by the Executioners hand put to death, having by one blow her head cut off, and so by such short pain was brought to her death. Many Miracles are reported of her, but let them pass. But though in such things many

many stories are corrupted with false miracles, if they were truly tryed, this I shall write of good *Katherine*, who I doubt not was a Woman of great knowledg, and her life full of holiness, and at her death was full of excellency and constancy, (yet all things storied of her I scarce believe :) She openly resisted the Emperor and withstood him to his Face for his cruelty. At length she was put to the Rack, and the four sharp cutting Wheelles, having after all her head cut off by the Sword about the year of our Lord 310. Of whom *Simon Metaphrastus* discusseth largely. And *Basil* makes mention of one *Julitta* being spoiled of her goods, who did once abjure, yet after standing to her profession, was brought to the Altar, and Incense being prepared for her to offer and do sacrifice, she refused, crying out, *Farewel Riches, welcome Poverty, farewell Life, welcome Death* : at last was commanded to the Fire ; and there making many godly exhortations to the people, especially to the feminine Sex that they should not fear but labour and travel in the way of godliness, in the end imbraced the Fire, and slept sweetly in the Lord. Divers other Women there were, as *Barbara* a noble Woman of *Thuscia*, who after imprisonment and cords, as also hot burning coles put to her sides, was at last beheaded. As also *Fausta* a Virgin, *Enalasia*, *Amisia*, *Lucia*, *Agatha*, all holy Maids and Virgins suffer'd, and glorified God by their constant Martyrdom in this last and tenth Persecution ; as also *Cains*, *Eusebius*, *Miltiades*, all Bishops of *Rome*, were Martyred. Besides the cruel Persecution in *Persia* by *Sapores* the King in the year 128. Stories mention one *Selencia* with the Bishop called *Simcon*, with other matters too large to relate. Insomuch that the miserable estate of the Christians in

Persia came to the ears of *Constantine*, and revolving in his mind what to do, and having some Embassadors from *Persia* that came to him with some requests to be granted, *Constantine* shewed them the more favour, and granted their request, because they should shew the more favour to the Christians: As also writ his Letters to the King of *Persia* in their behalf.

It may be peradventure wondred at why God should suffer his People and faithful Servants to be so terribly handled and vexed wrongfully, as who reads these Stories may see; being so cruelly Persecuted to death the space of so many years. To which I have little to say, only in the words of St. *Jerome*, *Non debemus, &c.* We are not to be troubled at the iniquity of these things, seeing it was so from the beginning. We see in *Cain* and *Abel*, *Jacob* and *Esay*, also the Children of *Israel* under *Pharaoh*; the Lord himself crucified by the *Jews*, and a Thief preferred before him: all which may be sufficient for us to know, that these troubles and persecutions come not by chance or fortune, but by the provident appointment, and forewarning of God: yea Christ himself foretold of these sufferings in the Gospel: Neither did God send these Persecutions, but he premonished them of them by special Revelation to his Servant *John* in the *Revelation*, wherein was foretold the manner of the troubles, by whom, and how long they should last; the very time and number of years also when they should have an end, if the *Apocalypse* be well understood. For as there is no doubt but by the *Beast with seven Heads* being the Whore of *Babylon*, drunk with the blood of the Saints, is signified the City of *Rome*; so in my judgment the making War forty two months in the *XIII Revel.* is to be expounded, by taking every month for a Sabbath of years, that

that is, reckoning for seven years a month. It is true, that forty two such Sabbaths of years being gathered together, make up just the years betwixt Christs death and the last year of the Persecution by *Maxentius*, when *Constantine* fighting under the banner of Christ overcame him, and made an end of the Persecution in the Monarchy of *Rome*: The number of which years by plain computation come to two hundred ninety four; to the which add the other six years under the Persecution by *Licinius* in *Asia*, and it filleth up full three hundred yeas; and so long continued the Persecution of Christs People under the Heathen Tyrants and Emperours of the *Roman* Monarchy, according to the number of the forty two months, wherein the Beast in the thirteenth of the *Apocalypse* had power to make War.

For the better explication whereof, because the matter is of no small importance and utility to the Church, and lest any should think or doubt: me to follow any private interpretation of my own, I thought good to communicate to the *Reader* that which hath been imparted to me in the opening of these mystical numbers in the aforesaid Book of the *Revelation*.

As I was in hand with these Histories, considering the rage of these Persecutions, the intolerable torments of these blessed Saints, so cruelly rackt, rent, torn, and pluckt in pieces with all kind of tortures, pains and punishments could be devised; I could not without sorrow behold these bloody passions: & it happened to me as to *Titus Livius*, who writing of the Wars of *Carthage*, was so moved in writing thereof, *Ac si in parte aliqua laboris ac periculi ipse pariter fuisset*: I went on, and the hotter the Persecution grew, the more

grief for them increased; not only pitying their case, but (like a fool) reasoning with God why he should suffer his Servants to be so handled, as if mortal things were not governed by heavenly providence, which must needs be confessed they are. But I went on and still musing, knowing by Scripture that the *Israelites* in their Captivity had seventy years limited, and then were promised deliverance. As also under the *Assyrian* Tyrant, sixty two weeks were appointed and then deliverance: But in this cruel Persecution I could find no determinate time or end set for deliverance. Whereupon much marvelling with my self, I searched the Book of the *Revelation*, to see if any thing there might be found; where I well perceived the Beast there described that made War with the Saints, to be the Empire of *Rome*, yet as to the time of these Persecutions under the Beast I found nothing to satisfy my doubt; for albeit I found there forty two months, of a time, times and half a time, of one thousand two hundred and sixty days, yet all these by computation came to nothing but three years and a half, nothing near the time of these Persecutions, which lasted the space of three hundred years.

Thus being vexed and troubled in Spirit about the numbers and years, reckoning of them; so it hapned on a Sunday morning lying in my Bed and musing about these matters, suddainly it was answered to my mind as with a Majesty, thus inwardly saying to me, *Thou Fool count these months by Sabbaths, as the weeks of Daniel are counted by Sabbaths.* (The Lord I take to witness this is true.) Whereupon I being thus admonished, began to reckon the forty two months by Sabbaths: First of months, that would not do; then by Sabbaths of years, wherein I began to feel some probable

probable understanding; yet not satisfied therewith, to have the matter sure I eftsoon went to a Friend being a Merchant of my acquaintance and witness hereof; to whom the number of these forty two months being propounded and examined by Sabbaths of years, the whole sum was found to surmount to two hundred ninety four years, which contained the full and just sum of the aforesaid Persecutions, neither more nor less. Now this Clasp being opened, the other numbers are plain that follow, and may be manifest to the intelligible Reader to be understood: For where mention is made of *three years and a half*, of *a time, times and half at time*, also of one thousand two hundred and sixty *days* all these come to one reckoning and signifie forty two months; by which months as is said is signified the whole time of these Persecutions, as here in order may appear.

The Mystical Numbers in the Revelations Opened.

First, Where mention is made, *Revelat. Chap. II.* that the two Prophets should Prophecie one thousand two hundred sixty days, and that the Woman flying into the Wilderness should be fed there one thousand two hundred sixty days, who knoweth not that one thousand two hundred sixty days make three years and a half, that is, forty two months?

Secondly, Where we read *Chap. II.* the bodies of the two aforesaid Prophets shall lie unburied in the Street of the great City the space of three days and a half, and after the space of three days and a half they shall revive again; let the hours of these three days and a half which be forty two, be reckoned for a Sabbath of years, or else every day for a month, and they come to forty two months.

Thirdly,

Thirdly, Whereas in the same Book Chap. 12. is expressed, that the Woman had two Wings given her to flie into the Wilderness for a time, times and half a time; give for one time one year or one day, for two times two years or two days, for half a time half a day or year; and so it is manifest, that these three years and a half amount to forty two months.

Fourthly, Account these forty two months afore-said in which the Beast had power to make War, *Rev. 12* by Sabbaths of years, that is seven years for a month or every month for seven years, and it amounteth to the sum of two hundred ninety four years.

And so you have the just years, days, times and months of these afore-said Persecutions under the Beast, neither shorter or longer, reckoning from the death of *John Baptist* under *Herod* the *Roman* King to the end of *Maxentius* and *Licinius* the two last great Persecutors, the one in the West the other in the East, who were both vanquished by this godly *Constantinus*, and so peace was given to the Church: Albeit not in so ample wise, but that divers troubles and tumults after ensued, but they lasted not long, and the chief brunt of these *Roman* Persecutions which the Holy Ghost chiefly considered above all other in this his *Revelations*, thus ended in the time of this *Constantine*.

Then was the great Dragon, to wit the Devil in this fierce raging Persecution of his, tied up for a thousand years after, so that he could not prevail in any such sort, but that the power and glory of the Gospel by little and little increasing and spreading with great joy and liberty so prevailed, that at length it got the upper hand and replenished the whole earth, rightly verifying therein the water of *Ezekiel* which issuing
out

out of the right side of the Altar, the farther it ran, the deeper it grew, till it lastly replenished the whole Ocean Sea, and healed all the Fishes therein. And so the Gospel in the course thereof, proceeding of small and hard beginnings, kept still his stream; the more it was stoppt, the faster it ran; By blood it seeded, by death it quickened, by cutting it multiplied, and through violence it sprang, till at last through violence and oppression it burst forth into perfect liberty and flourished in all prosperity. And had it been that the Christians had wisely and moderately used their liberty, it had so continued: But abusing it in pomp and pride, living in Worldly ease, they forgot their former estate, as it came after to pass; which in time and place convenient you shall hear (the Lord willing.)

And thus much for the Prophetical numbers spoken of in the *Revelation*, wherein is to be noted the Eternal Wisdom and providence of God, so disposing and Governing his Church, that no trouble and adversity happeneth to it, which his provident Wisdom doth not foresee and ordain; neither doth he preordain any thing which he doth not perform, foreseeing the beginning of such Persecutions, and limiting the end of them, how long they shall continue, and when they shall have an end.

In much like sort we read that the stock of *Israel* (in the Book of *Genesis*) was four hundred years in the Land of *Egypt*, during the space of which four hundred years after the death of *Joseph*, (which beareth a plain figure of Christ) they were hardly entreated, and cruelly afflicted in the Land of *Egypt*, by the *Egyptians* for the space of three hundred years, reckoning from the death of *Joseph*, to the deliverance out of *Egypt*.

Egypt. Semblably these Christians after Christ's death, suffered cruel Persecutions under the *Roman Tyrants*.

Thus much by the way I thought good to insinuate, lest any should muse, or take offence in himself, why the Lord should suffer his Church to be so long under cruel Persecutions, miserable bondage, and extream afflictions, wherein chance and Fortune of man is not to have any place, but the preordinate counsel of God, disposing the same not only when and how long the afflictions shall last, but when they shall have an end, as the two and forty months in the *Revelation* II, 12, and 13 Chapters shew and declare; which months containing two hundred ninety four years, if they be rightly gathered, make the full time betwixt the time of the Persecution of Christ under the *Jews* and *Herod*, till the last year of Persecution under *Licinius*; which was from the Nativity of Christ, in the year of our Lord 324; from the first Persecution of Christ, in the year 294, as is expressed. After the which year it pleased the Lord, after he had shewed his severity upon his own House, to shew mercy again, and to bind up *Sathan* the old Serpent according to *Rev.* 20. for the space of a thousand years, that is, from the time of this *Licinius*, to the time of *John Wickliffe*, and *John Husse*; during all which time, though some conflicts and tumults have been in the Church, even among the Bishops themselves, yet no stirring or Universal murder of the Christians was moved before the Preaching of *Wickliffe* and others, as in the process of the story shall appear.

Dioclesian and *Maximian* resigning up their Sovereignty (as is abovesaid) at *Nicomedia* in *Bythinia*, committed the charge thereof unto *Galerius* and *Constantinus*;

stantius; upon which occasion great peace followed to the Church of Christ, most especially to the Western parts and Provinces. For these two Emperours confirmed by the Senate, chose to themselves the whole Empire to Govern, and divided the Empire betwixt themselves, as two several Estates, not subject to one Government as formerly, which was the fatal end of the Imperial Glory. Unto *Galerius* fell the Provinces of *Sclavonia*, *Macedonia*, *Thracia*, *Agypt*, with the Provinces of *Asia*: and unto *Constantius* his Lot fell, *Italy*, *France*, *Brittain*, *Spain*, *Germany*; and he Elected *Constantine* his Son so Famous in History. The other of *Africk*, and the rest being too spacious to Govern, being minded to Govern well rather than much, he gave over *Africk* to *Galerius*, being too remote from his residence and eye of his direction. This good *Constantius* the Emperour, by birth a *Roman*, his Father named *Eutropius*, his Mother *Clandia* Niece to the Emperour *Claudius*, did at first attain the Dignity of a Senator, being wise and Valiant in War, is commended by *Eusebius* for his Piety to God, and Clemency to men, and did not partake with his partner in cruelty or staining his Government with the slaughter of Gods Saints; which God so highly honoured and Blessed, that this Godly Father left a more Godly Son the Heir of his well gotten Empire; who when he was made *Cesar*, was forced to forsake his Wife *Helena*, and to Marry *Theodora* Daughter in Law to *Maximian* to assure himself in the Empire. This *Helena* was the Daughter of *Cælius* a *Brittish* Prince, as some Authors affirm, and was stiled *Venerabilis & piissima Augusta*, cleansing *Jerusalem* of Idols, building a Church in the place where our Lord suffered. Yet *Jews* and some *Gentiles* in reproach called her

Stabu-

Stabularia or Hostels, because she found out the Crib where our Lord was laid, and founded a Church in that Hostlerie, and therefore called Hostels by way of reproach to the Christian Religion ; like another *Helena* which *Josephus* speaks of, who coming to *Jerusalem* in time of great Famine which was in the days of *Claudius*, sent for dried Figs and Corn to *Cyprus*, and bestowed great quantities of them on the poor. This *Constantius* being here in *Brittain* and lately returned from War against the *Picts*, fell sick at *York*, where the Imperial Throne of Majesty was set ; at which time *Constantine* his Son, being fled from and escaped the hands of *Galerius*, with whom he was left Hostage, hastened from *Rome*, having belay'd the way with Post-horses for the purpose, and left them houghed for fear of pursuit, and came with all speed to *York* to his Fathers presence, at which the Father was so joyed that he set himself upright in his bed, and in the presence of all his Councillors spake to this purpose unto *Constantine* his Son : *It now sufficeth, and death is not at all fearful to me, seeing I shall leave my unaccomplished actions to be performed in thee, my Son, in whose Person I doubt not but my memorial shall be retained as in a Monument of succeeding fame. Protect the innocent, and wipe away all tears from the eyes of the Christians, for therein I have counted my self most happy. To thee I leave my Diadem and the defence of it, taking my faults only with me to the grave to be buried in everlasting oblivion : but leaving my virtues (if ever I had any) to revive in thee.* And so he took leave of his Life and Friends, after he had sat *Cesar* sixteen years, and Emperour two ; and died in the year of our Lord 306, and of his Age fifty six, as *Mr. Speed* hath it.

Constantine the Son of *Constantine* as you have heard, a godly Son of a godly Father, is much commended for his vertues and liberality to the poor, for his great gifts to the Church which many Chronicles make mention of, freeing the Church-men and Ministers from all Tribute and Toll; his donations to Schools and Universities, with his Letters to all his Provinces and Dominions to set up the Christian Religion, and to cause the Persecution to cease do at large appear in the *Acts and Monuments of the Church*. And here is an end of those lamentable and doleful Persecutions of the Primitive Church during the space of three hundred years, from the Passion of Christ to the coming of this *Constantine*, by whom as by his elect instrument it pleased the Lord to give rest and peace to his Churches after long trouble, and then was the murdering malice of *Sathan* restrained and tied up for a thousand years through the great mercy of Christ: To whom be honour and glory. *Amen.*



The Second Book, Containing the next three hundred years Following, with such things as especially followed and happened in England, from the time of King Lucius, to Gregorius, and so after to the time of King Egbert.

AND now because the tying up of *Sathan* gives some rest to the Church, let us leave the Church Affaires, and Prosecute such things as more nearly Concern *England* and *Scotland*.

And first let us begin with King *Lucius*, by whom the Faith began in *England*, as Writers hold. And for so much as some Popish Writers make a great Controversie concerning the Faith and first planting of it here in this our Realm, it shall not be out of the way something to say and state the Question, whether the Church of *England* received the Faith and Christian Religion from *Rome* or not? Which though it be granted,

granted, yet it little avails for their purpose that would have it so. For though it should be granted that *England* received the Faith and Christian Religion in the time of *Elutherius* then Bishop of *Rome* one hundred and eighty years after Christ, and also in the time of *Austin* whom *Gregory* sent hither six hundred years after Christ; yet it followes not, that therefore we must fetch our Faith and Religion from *Rome* as the chief Well head and Fountain of all godliness. But as they are not able to prove the second, so neither have we cause to grant the first, that our Christian Faith and Religion was derived from *Rome*, which we may prove by many Reasons. And the First from *Gildas* our own Country-man, in whose History it appeareth plainly that *Brittain* received the Faith in the time of *Tiberius* the Emperour under whom Christ suffered; and he saith moreover, that *Joseph* of *Arimathea* after the dispersion of the *Jews*, was sent of *Philip* the Apostle from *France* into *Brittain* in the year 63, and here remained in this Land, and so with his fellows laid the first Foundation of the Christian Faith among the *Brittish* People, where other Preachers and Teachers after confirmed the same. The Second Reason is from *Tertullian*, who lived near the time of *Elutherius*, in his Book *Contra Judaeos*, wherein he manifestly imports that the Gospel was received and dispersed abroad among many Nations, and among the rest names *Brittain*, and saith, *in the wildest places of it the Gospel was preached*, which must needs be before *Elutherius* wrote to *Lucius*. Thirdly, *Origen* writes as much: Beside the testimony of *Beda*, that writes, *Easter* was kept here after the manner of the *Greek* and *East Churches*, which was the full of the *Moon*, what day of the week soever it fell on, and not on the *Sunday* as we now use to do.

So that it may be gathered, the Gospel came rather from the Eastern Churches, than from *Rome*. And *Nicephorus* in his second Book and fortieth Chapter testifies, that *Simon Zelotes* did spread the Gospel to the Western Ocean, meaning this our Country of *Brittain*. And again the words of *Peter Cluniacensis* may be added, who writing to *Bernard*, saith, that the Scots celebrated Easter after the manner of the Greek Churches, and not of the Romans; neither would they be under the Roman Bishop, or Legate in the time of *Gregory*, nor would admit the primacy of the Bishop of *Rome*.

Lastly, we may understand that before *Lucius* wrote to the Bishop of *Rome*, *England* had received the Christian Faith. By all which it is probable, that our Religion and the Gospel came by the Eastern Churches, rather than by *Rome*. But admit all that can be, that *Elutherius* Bishop of *Rome* did help to the increase of the Faith in *England*, which was but newly sprung up among the People, which I will not stick to grant, what hath the Church of *Rome* got thereby? For let them but grant us the same Faith and Religion as was taught in *Rome*, and derived (as they say) from *Elutherius* to us, and we will desire no more: For then was there no Universal Bishop above others; then was not the Bishop of *Rome* above all Councils and Churches; which Doctrine came not in till Pope *Boniface* his time, which was four hundred years after. And beside, in *Elutherius* time was no name or use of the *Mass*, neither any Sacrifice for the dead, nor Purgatory, no offerings by the Priest for the dead.

And we may understand by *Cyprian*, there was no Transubstantiation, which was not brought in till a thousand years after; neither Prayers for the dead, which

which came not in till the time of *Irene* and *Constans* the Emperour. Neither was the *Marriage of Priests* forbidden before *Hildebrand*. One thousand years almost after the Sacrament was delivered in both kinds to the People, as doth witness *Cyprian*. Neither was there any *Dirges* or *Trentals*, nor no such things intruded into Baptism as is now. For *Austin* and *Paulinus* Baptized in Rivers, and not in Hallowed Fonts. So that it must needs appear we received not the Faith from *Rome*, or else they themselves persist not in the Faith that was then taught in *Rome*; neither will they themselves hold and persist in the Faith then taught, or Religion then in *Rome*, nor suffer us so to do that would. About the time and year of our Lord 180, King *Lucius* Son of *Coilus* which builded *Colchester*, was King of the *Brittains* and Possessor of this Land called *England*; he hearing of the miracles done by the Christians, directed his Letters to the Bishop of *Rome* to receive of him the Christian Faith; although about the time Historians varie. But let us return unto *Elutherius* the good Bishop of *Rome*, who hearing the request of this King, and glad to see his mind so disposed, sent him some Teachers and Preachers of the word, as *Euganus* and *Damianus*, which Converted the King and People, and Baptized them with the Sacrament of Christs Faith, Converting them from Idols to serve the living and one only God. And so truth and Religion with sincere Faith increased, and superstition, and Idolatry decayed. There was then in *England* twenty and eight head Priests called *Flamines*, and three Arch-Bishops called *Arch-Flamines*. These eight and twenty *Flamines* were turned to eight and twenty Bishops, and the three *Arch-Flamines* to three Arch-Bishops, having their Seats one

at *York*, the second at *London*, and the third at *Glamorgan* near or in *Wales*. And thus the Kingdom was divided, every one under his own Bishop, in good order. And then did the King send for the *Roman Laws*; upon which the Bishop of *Rome* sent an Epistle to the King, wishing him to have recourse to the Scripture, for the *Roman Laws* might be liable to reproof, but the Laws of God could not; and therefore he bid him to rule his Kingdom by the Laws of the Scripture. So then was the King Christened and the Gospel received in the Land, and continued flourishing the space of two hundred and sixteen years, till the coming in of the *Saxons*; notwithstanding many of the Emperours of *Rome* had not received the Gospel after what time *England* was Converted, so that great perturbation was not only in *Brittain*, but in *Germany* and *Italy*, by reason of the Heathen and Infidels in *Rome* and other places; so that the state of the Gospel was not quiet, but through *Dioclesian* and *Maximian* seventeen thousand Martyrs are numbred to have suffered, as hath been shewed. But the main cause of the Persecution and trouble in *Brittain*, was, the King dying without issue, great strife fell among the Nobles of the Land, about succession (as is usual in such cases;) sometimes the Idolatrous *Romans*, at length the *Saxons* prevailed, so that the Land was inwrapped in trouble and desolation. For after King *Lucius* death, the Barons could not agree, and so the *Romans* stepped in and took the Crown from all their heads into their own hands, and then one King murdered another, till at length came in the *Saxons* and deprived both the *Romans* and *Brittains* of the Land, as in the following History may appear and be seen. King *Lucius* after he had founded many Churches, and given great riches

riches to them, deceased with great tranquillity in his own Land, and was buried at *Glocester* the fourteenth year of his Baptism, and year of Christ 201. And he Reigned eighty seven years as some report. Thus much of King *Lucius*.

But to touch briefly of the state of *Brittain* betwixt the time of *Lucius* and the entring of the *Saxons* who were Kings thereof, and in what order they succeeded, or rather invaded one another, this Catalogue here under-written will specifie.

Lucius, a Roman.

Severus, a Roman.

Bassianus, a Roman by the Father.

Cerasius, a Brittain.

Alectus, a Roman.

Asclepiodotes, a Brittain.

Cælius, a Brittain.

Constantius, a Roman.

Constantine, a Brittain by the Mother.

Octavius, a Jewissian.

Maximianus, a Roman.

Gratianus, a Roman.

Constantinus, a Brittain by the Mother.

Constans, a Roman by the Father.

Vortigerus, a Jewissian.

Vortimerus, a Brittain.

Vortigerus, again.

By which you may see the lamentable condition of the Land being divided into two sorts, differing in Country as well as Religion; when one raigned, they were governed by Infidels, and when the *Brittain* ruled, they were governed by Christians. Howbeit these In-

fidels never so prevailed to raise a general Persecution in all the aforesaid Ten Persecutions, but the last Persecution by *Dioclesian*. But the land became weak, *Constantine* departing and taking away his Army, and in it some of the best and ablest Souldiers being *Brittains*, and so he marched to *Rome*, whereby he obtained great Victories, and brought much tranquillity to the Churches of Christ. And *Maximian* following his steps, took most of the ablest fighting men to subdue *France*, and as they wanted supplies sent still for more to the number of an hundred thousand Souldiers, as some report. At which time *Conatus* his Partner being in *France*, sent for eleven thousand Virgins from *England*, who with *Ursula* the Prince *Dionets* Daughter being shipped over, many of them perished in the Sea and some taken by the Infidels, who because they would not be polluted by the heathen were destroyed and miserably dispersed, some one way some another, so that few escaped. So that poor *Brittain* being left naked and destitute of Friends and helps, fled to the *Romans* for succour, who at last forsook them; so that the Archbishop of *London* was constrained to send to *Little Brittain* for *Constantinus* the Kings Brother, and the Realm was in some quiet during the life of the good Bishop. But as the Realm was almost never quiet from the beginning without civil War, so at last came wicked *Vortigerus* who cruelly caused *Constans* to be murdered; who then fearing his two Brothers, *Aurelius* and *Uter*, being then in *Little Brittain*, he sent for the aid of the *Saxons* being then Infidels; and not only so, but he married an Infidel the Daughter of *Hengist* call'd *Rowen*. Whereupon the said *Vortiger* not long after by *Hengist* and the *Saxons*, was with like Treason dispossessed of his Kingdom, and the people

ple of *Brittain* driven out of their own Country, the *Saxons* slaying with subtilty and cruelty at one meeting of the Barons and Nobles of *Brittain* to the number of two hundred seventy one Persons, some stories say four hundred and sixty. This wicked act was done at *Almsbery* or at *Stoneheng*, at whose Monument stones still hanging it seems the *Brittain* Nobles were there buried. Others say the *Brittains* were slain at a Banquet, or at an Assembly of the *Brittains* with the *Saxons*, the *Saxons* coming with privy Knives contrary to promise made with them, and being assembled the *Saxons* giving a watch-word in their own language slew the *Brittains* unawares unarmed. And though this could not be done without God's permission, yet *Gildas* and some others shew causes from God of such a judgment on the *Brittains* for their cruelty, pride, and covetousness, &c.

*The Entring and Reigning of Hengist and Horfus,
and of the Saxons in England.*

This was the first entring of the *Saxons* or *Angles*, being yet Infidels, which was about the year of God 460. Although the said *Hengist* and the rest had little quiet in *Brittain*, but were driven out by *Ambrosius* & *Uter*, who reigned over the *Brittains*. And yet the *Brittains* were not so driven out but they returned and possessed some parts of *Cambria* call'd now *wales*, *Hengist* reigning as some story forty three years, and died in *Kent*; others say he was taken in war by *Ambrosius* and *Uter Pendragon*, and beheaded at *Coningsburg*, after he had raigned thirty nine years. After *Hengist* reigned *Osea* twenty four years, and after him his Son *Oeta*, both reigning as some say fifty three years, who were

G 4

privily

privily slain by *Uter Pendragon*. The *Saxons* after they were seised in *England* divided the Kingdom among themselves, into seven parts. The first was King of *Kent*: The second was to be King of *suffex*, which held his Pallace at *Oicester*: The third King was of the *West-Saxons*: The fourth was King of *Essex*: The fifth was King of the *East-Angles*, that is to say, of *Cambridge*, *Northfolke*, and *Suffolke*: The sixth King was of *Merceland* or *Mercia*; in his Kingdom were contained the Counties of *Lincoln*, *Lecester*, *Huntington*, *Northampton*, *Oxford*, *Derbey*, *Warwicke*: The seventh King had all the Countrey beyond *Humber*, and was called the King of *Northumberland*. These seven Kingdoms although they continued not long, but at last were joyned into one, coming into the possession of the *West-Saxons*; yet for the space they continued, it was with continual war amongst themselves. And as for the race and order of them, it is set down more at large in the *Acts and Monuments*.

But although the *Brittains* were bereav'd of their Land by the *Saxons* subtilty; yet they were not so driven out but that the face of a Kingdom remained about *Cornwall* or *wales*, and by the valiant acts of the *Brittains*, some one while had one part and some another, unto the time of *Carecius*: when the *Brittains* were depopled by *Gormundus* whom they themselves sent for out of *Ireland*, requiring his aid against *Carecius* their wicked King. But by that means the poor *Brittains* utterly lost the Land, and were driven into *Cornwall* and *Wales* in the year of Christ 570. What the order of these Kings was, with their names, times and places of their Reign, in the Table under-writ is expressed. But by the way it is to be noted, that *Constantinus Secundus* had three Children, viz. *Constantinus* who,

who was made a Monk in *Winchester*, and after made a King; the second was *Aurelius Ambrosius*, and the third was *Uter Pendragon*. This being premised we shall enter our Table following.

A Table of such Kings of *Brittain* which Reigned together with the *Saxons* after their coming into the Land.

<i>Vortiger.</i>	<i>Constantinus.</i>
<i>Vortimer.</i>	<i>Aurelius.</i>
<i>Vortiger</i> again.	<i>Comanus.</i>
<i>Aurelius Ambrosius.</i>	<i>Vortigerus.</i>
<i>Uter Pendragon.</i>	<i>Malgo.</i>
<i>Arthur.</i>	<i>Carecius.</i>

These you must note and understand did not so Reign as that they had the full government of the Land or whole Realm, but only parcels of it, what they could hold by force of Arms and win from one another. But at last the *Saxons* came in so fast that the *Brittains* could neither hold what they had, nor recover what they had lost, leaving an example what it is to let in a forrain Nation to their Dominions, especially to joyn in Marriage with Infidels, as this *Vortiger* did with *Hengist's* Daughter, which was the Mother of all this mischief, giving the *Saxons* not only strength but occasion to attempt that which they did. Neither were the Nobles of *England* insensible or unconsiderate of the state of things, but being highly and worthily offended did justly depose their King and intronethed *Vortimer* his Son in his room; by the which *Vortimer* the *Saxon* was repulsed and driven into Ger-
many

many, and continued till the death of *Vortimer*, whom *Rowen* Daughter of *Hengist* caused to be poysoned; and so they brought in *Vortiger* again. So *Vortiger* being restored and brought into his Kingdom again, by his Wives intreaty sent for *Hengist*, who came in with a Navy of three hundred Ships well appointed, which the Nobles of the Kingdom hearing of, prepared themselves against him: But *Hengist* so excused himself through *Rowen* his Daughter, pretending he came not against the *Brittains*, but to prosecute *Vortimer*, and that he would take the Kings part against him and those of his Army that did remain, and that he would leave the Land when they pleased: In the mean time if they would appoint time and place of meeting, things should be so concluded, and that he would stand to what agreement they should make, or what the Counsel on both sides should order. So the place of meeting was appointed at *Almsbery*; and the time appointed coming, *Hengist* gave order to every one of his party to carry each a long knife in his hose, and upon a watch-word given to fall upon the *Brittish* Nobles and kill them; which accordingly was done, and the Nobility slain as you heard before. The *Brittain* Nobles thus slain, they took the King and bound him, for whose ransom they required *London*, *York*, and *Lincoln* to be delivered them; which being done, they began to make havock of the *Brittish* Nation, killing the Priests, burning the Scriptures, left not any thing undone which might shew their tyranny; in so much as the King seeing such lamentable spoil of his people, fled into *wales* in the year of our Lord, 462. In the mean while *Ambrosius* and *Uter Pendragon* Brethren to King *Constans*, understanding the woful estate of the Realm, did speed over into *England*, and to satisfie

tisfie the desires of the *Brittains* as soon as they came
 over *Ambrosius* was Crowned their King. The King
 seeketh out wicked *Vortiger* who had killed King *Constans*
 his Brother, and finding him in *Wales* in a strong Castle
 wherein he had immured himself, setteth the Castle
 and him on fire, and then went against the *Saxons*, and
 with *Elle* their Captain (new come over) had many
 conflicts. History reports that *Horfus* the Brother of
Hengist was taken in the Field fighting against *Aure-*
lius Ambrosius, who it is said consulted with his Coun-
 cil what to do vvith him; vvhereat the Bishop of *Glo-*
cester standing up, gave counsel that he should be ser-
 ved as *Samuel* served *Agag*, who hew'd him in pieces,
 and as his Sword had made other Women Childless, so
 his Mother should be Childless of him: and so it is re-
 ported that *Borsus* was taken by the Mayor of *Glo-*
cester out of the City, and there beheaded. This *Au-*
relius and his Brother *Vter* were nursed and brought
 up in *London*, and instructed by the Arch-Bishop, and
 after the murder of *Constans* their Elder Brother
 were conveyed to *Little Britain*, the King being their
 Kinsman where they were, till they were sent for into
England against the *Saxons*. So that it is evident, that
 though their Father was a *Roman*, they were *Brittains*,
 and had a *Brittain* to their Mother.

After the death of *Aurelius*, who is thought to be
 poysoned by the subtilty and crafty means of *Pascen-*
nius, succeeded *Vter Pendragon*, who fighting against
Otha and *Cosa* being *Saxons*, took them and brought
 them to *London* there to be kept; but they breaking Pri-
 son got away and fled into *Germany* for more aid,
 with whom the *Brittains* had many conflicts: But the
 Idolatrous *Saxons* prevailed against the Christians; be-
 ing more in number and strength, wasting the Realm.

Which

Which *Uter* the King seeing was much grieved with the destruction of his people, and falling sick caused his bed to be brought into the Camp, where God gave him Victory; and *Osta* and *Cosa* being slain, it so chanced that in short space after *Uter* the King died, being as some thought poisoned, which poyson was cast into a Fountain where he used to go to drink, which was in the year of our Lord 516. About which time came in *Shepha* and *Nigarius*, two Nephews of *Cerelice* King of the West-Saxons, which came so violently that they of the West part of *England* were not able to resist them, but by the mercy of God, was raised up King *Arthur*, the Son of *Uter Pendragon*, who was presently Crowned, and reigned victoriously. And however many tales are told of him, yet by the providence of God there was much quietness to the *Brittains* during his life and certain of his Successors.

After *Arthur*, came *Constantine* the third, and after him *Aurelius Comanus* and *Vortigerus*; after whom followed *Malgo* noted in History for a Sodomite. After all came *Carecius* the last King of the *Brittains*, by whose means and reign of the *Saxons* all good Ministers and Clergy were utterly driven out of the Realm. The Arch-Bishop of *London*, as also many others, fled into *wales*, called then *Cambria*. But the great reason of the weakness of the Realm, that they could not overcome the *Saxons*, was *Constantine* and *Maximian*, vvhoo going out of the Land took the best and ablest Souldiers away with them, vvhereby they got many notable Victories in other Countreies, so that the Kingdom of *England* was left destitute. But some there are that ascribe the cause of the subduing the Nation by the *Saxons* to the sins of the Christians, vvho beginning to enjoy some rest, abused the mercies of

God and became proud and covetous, which *Gildas* and other Authors complain of, that most men exceeded in pride and luxury, hating the good which before they did profess, and inclining to the evil and wicked Persons, so that they were justly punished of God.

But to return to the race of the *Saxons*, Though there were many wicked Kings among them, for which they were after punished by the *Danes* and *Normans* at last; yet some among them were good Kings, of which the first was *Ethelbertus* or *Ethubriht* King of *Kent*, who by means of *Berda* his Wife, and also by the preaching of *Austin* did first receive the Christian Faith in all this Land of the *English Saxons*. Next to him in place I give it unto *Oswaldus* King of *Northumberland*, who not only defended the Christian Faith himself, but was a Preacher of it to his own Nobles in the *Scottish* language. Next to him cometh his Uncle *Edwin*, who by means of *Paulinus* Bishop was a receiver of the Christian Faith; and after him *Sigebert* was the first Christned King of the *East-Angles*, as also *Sebert*, who was the first Christned King of *Essex*, a great promoter of Learning and setter up of Schools and Universities: In whose time *St. Pauls* began to be built in *London*. And so was *Ethelbert* King of the *East-Angles* a good Prince, who being perswaded by his Council to Marry (though against his Will) went peaceably to King *Offa*, for the espousing of his Daughter *Editrid*, meaning innocently, but was by the Devilish device and Counsel of King *Offa* his Wife secretly Beheaded, and made away. But after *Offa* repenting of the deed, for Satisfaction caused the first *Peters Pence* to be given out of *England* to *St. Peters* Church in *Rome*.

In

In the Catalogue of these good Kings were *Kenel-*
mus King of the *Mercians*, and *St. Edmund* King
of the *East Angles*; the one was circumvented by his
Sister and Tutor; for being a Hunting, and coming
to *Corff Castle* to drink, he was by them stabbed, or
beheaded. The other, *Edmund*, was slain at *Bury*,
called *Edmund the Martyr*, and hence the Town is
called *St. Edmund's Bury*. Others report his death,
that being taken by *Inqua* and *Hubba* in a Field Battel,
he was set at a Stake being bound thereto, and shot
to death by the cruel *Danes*. About these times
Monkery came up, so that many Kings profest that
life, to the number of seven or eight. Now the
Question will be, whether Kings that turned Monks
did well or no? Though they be highly commended
by our Chronicles, yet I cannot assent to them. For
if they did it to enjoy more ease, and to be free
from trouble, it was not well to leave a publick good
for private ease. If they did it upon conceit of Me-
rit, to lead a Solitary life, upon the conceit of Holi-
ness, we must know that Salvation comes not from
mans Holiness or Perfection, but by the free Grace
of God. If they did it to avoid Court Pleasures and
occasions of Evil, I say it is good to avoid occasion
of Evil; but it is better to resist them; and it is
weakness in men to leave the charge committed to
them of God, for fear of occasions of Evil. For as
Tully truly said, *Out of Asia it was no God a mercy to*
be good and lead a Godly life, but in Asia, where so
much evil did abound, to be good, there it was praise-
worthy. And so a King is not to change his vocation,
but to resist the evil of them. (But this by the
by.)

These things thus premised about the Order and Raig of the *Brittish* Kings, let us enter on the treating of such things as happened in the times of Persecution, in the Realm under the *Brittish* Kings, which were three or four before the coming of *Austin* into *England*.

The first was under *Dioclesian*, about the year of our Lord 210.

The second by the invading of *Gnavius* and *Melga*, the one being Captain of the *Huns*, the other of the *Picts*.

The third was the Persecution of *Hengist* in *Brittain*, till the time of *Aurelius Ambrosius*.

The fourth was by *Gurmundus* a *Pagan* King, whereby the Faith of Christ was destroyed; and this remained till the time of *Ethelbert* King of *Kent* in the year 589; at which time the Christian Faith was received of the *English Saxons* by the means of *Gregory* Bishop of *Rome*, as History reports.

But now to joyn the order of our History together: The Christian Faith was first received by *Lucius*, and indured to this time about the season of four hundred and odd years, when as by *Gurmundus Africanus* fighting with the *Saxons* against the *Brittains*, it was extinct in the Land forty years in the year 180. which year 180, was the first Springing of the Gospel. The coming in of the *Saxons* was in the year 449, or 469. The coming of *Austin* was in the year 596: So that from the coming of the *Saxons* to the whole driving out of the *Brittains*, being about the latter end of the Raig of *Cadwallader*, was two hundred and forty years: In Summ, from Christ to *Lucius* was a hundred and eighty years. The continuance of the Gospel to the entring in of the *Saxons* was three hundred and

and two years, the decay of the Gospel, to the entring of *Austin*, was one hundred forty and three years; which being added from *Lucius* to *Austin* was four hundred forty and five years, from Christ to *Austin* they make five hundred ninety and eight years. In which year came *Austin* into *England* from *Gregory* then Pope. The occasion was this: In the days of *Pelagius* Bishop of *Rome*, *Gregory* seeing certain Children in the Market place of *Rome* brought thither to be sold out of *England*, and being fair and beautiful, demanded of what Country they were, and understanding they were Heathenish, and came out of *England*, he lamented their case, seeing them so beautiful and angelical, to be kept under the Prince of darkness: and asking of what Province they were, it was told him they were of the Province of *Deifra*, a port of the North Saxons, which is thought was *Durham*, from whence it takes its name. Then alluding to the name said, *These People were to be delivered from Deira*; which signifies Gods wrath. And understanding the Kings name was *Alle*, O, saith he, *Allelujah is to be sung to the living God*. Whereupon he was moved to go into that Country to help the Conversion of it: But was not permitted by *Pelagius* and the *Romans*. But *Pelagius* being dead, after *Gregory* came to be Bishop of *Rome* himself, he sent the aforesaid *Austin* with other Preachers to the number of forty, to Convert the People of *England* to the Faith of Christ. But how it happened I know not, nor can say; but such a sudden fear came upon them all, that they all went back again, and writ to *Gregory* to release them of their Voyage, being so dangerous to come among such a barbarous people, whose language they knew not; and whose rudeness they were not able to resist. But after

after he sent them again, and desired the Bishop of *Arelatenfis* to assist *Austin* and his men in vvhat they vvanted, exhorting them to go on in the Lords vvork; as by his Epistle at large appears, being vvrit in the *Kalends of August*, and in the Raigñ of *Mauricius* the Emperour vvhom *Gregory* calis his *Soveraign Lord*. So that they being assisted by the Bishop, and encouraged by *Gregory*, came for *England* and Landed in the Isle of *Thanet*, on the East side of *Kent*, (and not far from *Sandwich*) the Kings Palace. The King raigñing then was *Ethelbert*, being the fifth of that Province, who had Married a *French* Woman, who being Christened, was called *Berda*, whom he had received of her Parents on condition that she with her Bishop should enjoy her Faith and Religion, by which means he was induced to imbrace the Faith of Christ, and Doctrine of true Religion. The said *Austin* sendeth word to the King, that *he with the rest of his Brethren w^{ould} come into his Land to bring the glad tidings of the Gospel, and to bring Salvation to his People*. The King answering him, *Though his Doctrine seemed to be strange to him, being not according to his Laws, yet he gave liberty and permitted him and his Fellows to Preach*: and further gave order to supply them with such things as they wanted. And so they came to *Dorobernia* (now called *Canterbury*) singing *Allelujab*, and using the same *Letany* as they had in the great Plague raigñing then at *Rome*, and at last the King was brought to imbrace the Faith of Christ in the Gospel. And seeing their Converstion, he gave a place for *Austin* and his Fellowvs to Preach in, vvchich place vvvas Dedicated to *St. Paul* and *Peter* on the East side of the City; vvchich place the King and Great men do use for burying place, vvchich place is called

Saint *Austins* to this day. And so he returned by the vvay of *France*, and certified the Bishop of *Rome*, how they had been entertained and sped in *England*. The King also sendeth to the Bishop, that he vvould send him Laws, and also desired to be resolved in certain Questions, to the number of ten, vvich novv are not much material to ask or answer. But presently the Bishop sent him more Coadjutors, as *Melium*, *Iustus*, *Paulinus*, and *Rufinus* to assist *Austin* and the rest in preaching, as also other Implements as he thought necessary for the *English* Church. And also sent order to *Austin* to divide the Land into two *Metropolitans* or Sees, the one to be at *London*, the other at *York*: But made him chief of both during his life, and after to return the power to themselves, as by the tenor of his Letters appears. And also sent his Letters unto *Melius* and the rest, that they should not be puffed up vvith pride at the conversion of the Heathen, but still continue in their work. Likewise he directed his Letters to the King, wherein he highly commended him, and desired him to persist in the Faith begun, to destroy Idolatry, and to govern his people in all godliness and holiness; promising him the reward of eternal life: as also to prepare himself for death and judgment, and to accept of such gifts as he had sent him at present from *Rome*; sending vvithall the Pall to erect his two Arch-Bishopricks, *Melius* being made Bishop of the *East-Saxons* at *London* under King *Sigebert*, by vvhom vvith his Uncle *Ethelbert* the Church of *St. Pauls* vvvas builded, and *Austin* of the other.

The King by the advice of *Austin* called the Bishops of *Brittain* to be assembled at a place since called *Austins Oak*, vvhere *Austin* exhorted the Bishops of the Land to keep the Rites and Customs used in the

Romish

Romish Church, and to preach the word and to keep *Easter* after the manner of *Rome*, as also to use *Baptism* as they did. But some of the *Brittish* and *Scottish* Bishops refused to do so, and stuck to their own customs for the observation of *Easter*. Whereupon a Synod was called, and seven Bishops of *Brittain* came to it, as also the wisest and most famous of the Abbey of *Bangor*. But before they came together, a holy man told them how they should know *Austin* whether he was sent of God or no: That is, says he, if he be humble and meek, and behave himself courteously to you, receive him; but if otherwise, condemn him. And so it came to pass, that when the *Brittish* Bishops with the rest were come into the Council, *Austin* sat still, shewing no reverence; whereat many of them were displeased and departed, being highly offended. But *Austin* told them, that if they would not observe the Rites and preach the Gospel to their Friends, the *English*, they should suffer death by their enemies; which not long after came to pass by the means of *Ethelfride*, King of *Northumberland*, (being yet a Pagan) who came against them with a huge Army to *Chester*, where *Brockmale* a Consul of the City and a Friend to the *Brittains* was ready to receive him. The Monks gathering together, the cause of their meeting was demanded; which they declared was only to fast and pray for their Consul, although they bare no weapon: yet, said the King, by their fasting and prayer they persecute the King; and so *Brockmale* being overcome by the *Saxons*, the King commanded to turn their weapons upon the unarmed Monks, and slew or martyred some report eleven hundred of them. So verifying *Austins* words. Which whether he was to blame in the business, I leave others to judge; But this is certain,

Austin was not excusable in shewing no reverence or humility as he did profess, that thought scorn to stir in his chair at the coming in of so many reverend Bishops which came to meet as he had commanded. Much less would he have washed their Feet after the example of Christ his Master.

And it is questionless that the Brittish Bishops were to blame to neglect their spiritual duty in not helping to turn Idolatrous *Saxons* from their Heathenish Idolatry to the way of life and salvation ; for which cause God's stroke of punishment fell upon them. But most of all to blame was the cruel King, to flee upon them vvhich held up no weapon against him : But his cruelty was soon after avenged, he being slain in the Field by a Christian King vvhich did succeed him, and slew him and his Army, as they had slain the Christians before, which was in the year of our Lord, 610.

But to return to *Austin* again, vvhich as some report vvas gone before this cruel act of the King vvas done, having Baptized (some report) no less than ten thousand *Saxons* or *Angles* in the River *Swale* by *York*. When he went, he ordained *Laurentius* in his room to rule in *Canterbury*. But by the vway, if it be true he Baptized in Rivers, it seems then there vvas no use of Fonts, or if he did Baptize so many in a day, there was no such ceremonies and trinkets used in *Rome* as is now used, or else it is impossible he should baptize so many in one day.

About this time *Gregory* Bishop of *Rome* departed this life, of whom it is truly said, *Of all the Bishops before him he was the worst, and of all that came after him he was the best,*

And about this time died *David* Bishop of *Wales*, and therefore call'd *David* of *Wales*.

Not

Not long after died *Austin* in *England*, after he had sat fifteen or sixteen years.

By which account we may note it not to be true which some affirm, that he was dead before the murder of the Monks of *Bangor*, for this murder being in the year 609, and *Austins* coming into *England* in the year 596, and he continuing sixteen years in his Bishoprick, he could not be dead at this Battel about the year 610.

I read of *John* Patriarch of *Alexandria*, who for his bounty and hospitality to the Poor is much noted, being in his minority a sparing and hard man, and being at his prayers on a time it is reported a Vision appeared, viz. A Maid who nam'd her self *Mercy*, and desired he would take her to Wife and he should prosper well. But whether this be true or false I leave. But it is reported he was ever after so bountiful, that he called the poor and needy his Masters, and would sit at his own door a whole day together to relieve them. And one day sitting and none coming to him, complained that he had done no good that day; to whom it was replied, that he had done so much that in the City there were not any left that had need of him, neither any controversies among them to take up about the poor as was wont to be, and which were taken up and relieved by him. I wish we had more such *Johns* in these days.

Concerning the acts and deeds of *Gregory*, how he withstood the Patriarch of *Constantinople*, who would be chief Priest and only Bishop above others, and how he declar'd him to be a forerunner of Antichrist in claiming such a Title, as also how he answered the Letters of *Mauricins* the Emperour, is more fully related.

He also brought in the Title to the Bishops of *Rome*, who by him were stiled, *Servus Servorum Dei*, to put them in mind of humility, and their duty to Christ; but these with other things I let pass.

But after the death of *Gregory* came *Sabinianus*, who as he was a great detractor from *Gregory's* works and writings, so he continued not in the Papal Seat but about the space of two years, and in that short space did more hurt than *Gregory* with all his labour and pains could do good before. For that which *Gregory* kept out, he brought in, obtaining of *Phocas* the wicked Emperour, that he and his Successors should be called *Universal Bishop of the world, and chief head of all the Churches in Christendom*; alledging frivolously that he was *St. Peters* Successor, and had the Keys of binding and loosing. And thus began *Rome* to take upon her to be the chief head and ruler of all others, which also was promoted by *Boniface* the third, who as he lacked no boldness himself or ambition to seek it; so he had an Emperour that did fit him, who was *Phocas*, a man of as much wickedness as his Bishop. For he murdered *Mauricius* his Master the former Emperour, as also his Children, thinking to establish his Empire with or by the favour of the Bishop of *Rome*; so that he condescended to all the Bishops requests and petitions: among which this was one, to make him *Universal Bishop of all the Churches of Christendom*. But as blood is commonly recompensed with blood, so it came to pass by *Phocas*, who of *Heraclius* the Emperour succeeding him, had his hands and feet cut off, and so he was cast into the Sea. So that *Phocas* which gave the first supremacy to *Rome*, lost his own, as also his life.

But *Rome* would not so soon lose her supremacy,
but

but hath ever held and defended that title by force and policy. And so much for *Boniface*, who proved as *Gregory* foretold, a forerunner of Antichrist. For as *Gregory* brought in the title of *Servus Servorum dei*; so he brought into their heads this stile, *Volumus, Mandamus, Statuimus, ac Precipimus*, We will, Command, appoint and enjoin you.

But now to return to *Ethelbert* who stirred up a Citizen of *London* to build a Church or Chappel at the West end of *London*, in a place then called *Thorney*, now *Westminster*: which Chappel was by *Edward* the Confessor enlarged and new builded, and by *Henry* the third made, as it is now, a large Monastery. And after these and many other Acts of his, when he had reigned six and fifty years, changed his mortal life in the year of our Lord 616.

And *Ethelfrid* escaped not for the murder of the Monks of *Bangor*, but was slain in the Field by *Edwin*, who succeeded in *Northumberland* after him.

This *Edwin* was the first Christened King, who was Baptized by *Paulinus* the Bishop, and was Converted miraculously, and Married *Ethelburga* Daughter to King *Ethelbert* King of *Kent*. After the King was Baptized, the King and the Bishop consulted together at *York*, and many of the Idolatrous Priests were Converted, insomuch that many of them with *Coisie* the chief of the Prelates, armed themselves and bestrid Horses, which was not lawful for them to do (only a Mare they might ride:) But they rode and destroyed the Idols and their Temples not far from *York*, at a place called *Godmundham*, being brought from their maumentry, and Converted to the Faith of Christ, and during the life of *Edwin*, *Paulinus* Baptized

the People in Rivers about *York*, instead of *Fonta*. He also Preached in *Lincense*, and Baptized and built a Church of Stone in *Lincoln*. And in his time it is observed, a Woman might have gone laden with Gold from Sea to Sea without fear of Robbing. So great quiet was in the Land. He also made Bowls of Brasse and set them at the head of every Fountain and Spring, to refresh his wearied Subjects, Travelling from place to place.

This *Edwin* after he had reigned as aforesaid, and after his Baptism, was slain by *Cedwalla* King of the *Brittains* and wicked *Penda* King of the *Mercians*, with his Son *Ofricus*, in the Field called *Hatfield*. This *Paulinus*, as he was ordained Bishop of *York* by *Justus* Bishop of *Canterbury*; so he did ordain *Honorius* Bishop of *Canterbury*; and so they ordained one another. At last the King seeing the cruelty of the King of *Mercia*, he with the Queen fled into *Kent*, when *Paulinus* was Bishop of *Rocheſter* the space of nineteen years. And so *Northumberland* was left without a Bishop thirty years. But only *James* a Deacon left there by *Paulinus*, did Preach and Baptize many, till peace was restored among them. The number of the Faithful increasing, the Church came again to its stay. For after *Edwin* and *Ofricus* were slain, there did succeed the second Son of *Ethelfrid* named *Oswaldus*: whereof when *Cedwalla* had understanding, he having made havock of the *Saxons*, and thought to root them out of *England*, he sent King *Penda* with a great Host of *Brittains*, thinking to slay *Oswald* as he had done his Brother *Ganfride* and King *Edwin* before him. But *Oswald* being warned of the great strength *Cedwalla* and *Penda* had, fell on his knees in Prayer to God for the Salvation of his People; and

and presently after in a Field called *Denesborne*, or as some call it *Heaven-field*, the Army of *Cedwalla* and *Penda* was overthrown, and chased by *Oswald*, after he had reigned two and twenty years, leaving a Son after him called *Codwallader* the last King of the *Britains*.

Many things are spoken of this *Oswald* to his praise, as his Zeal to God, pity to the Poor, and other Vertues; some miracles also, but we shall leave them to them that report them. This is certain, that being well and vertuously inclined, he sent for a Bishop out of *Scotland*, which did not only Preach, but the King being Learned himself, did Preach himself to his Nobles, expounding the word in the *Scottish* Language to the People. In these days *Kinigilsus* King of the *West Saxons*, was Converted to the Faith by means of *Berine* sent by Pope *Honorius* to Preach in *England*, and was made Bishop of *Dorchester*, to whom *Quirelinus* Brother of *Kinigilsus* after Baptism gave that City for his See, and also gave seven miles compass to it, which was finished by *Kenewulfus* his Son. So *Oswald* after he had reigned with much vertue and holiness nine years, was slain in Field as you heard by wicked *Penda*, who was slain by *Oswy* Brother to *Oswald*, notwithstanding he had thrice as much strength as *Oswy* had.

Penda had three Sons, *Wolfer*, *weda*, and *egfridus*. To this second Son *weda*, *Oswy* had Married his Daughter by consent of *Penda* his Father; the which *weda* by help of *Oswy* was made King of *South Mercia*, which Lordship is severed from *North Mercia*, by the River of *Trent*. *weda* upon Marriage of *Oswies* Daughter, promised to become a Christian, which he performed after the death of *Penda* his Father. But
after

after three years of his Raig, was slain by reason of his Wife. So the Kingdom fell to *wolferus* the other Brother, who being Wedded to *Erminilda* Daughter of *Ercombert* King of *Kent*, was shortly after Christened, and is accounted the first Christened King of *Mercia*. This *wolferus* Conquered *Kenwalcus* King of *Kent*, and got the *Isle of wight*, and gave it after to *Sigebert* King of the *East-Angles*, upon the condition he would be Christened. And so the *East-Angles* which before had expulsed *Miletus* their Bishop, recovered the Christian Faith again under *Sigebert* the King, who by the means of *wolferus* was reduced and Baptized by *Finianus* the Bishop.

But to return to *Osay* who was Gentle and liberal to the Poor, Devout to God. This King gave *Aldanus* a goodly Horse with Gold Trappings to ease him in his Travelling. On a time a Poor man meeting him, and asking him an Alms, the Bishop having no money, alighted and gave the poor man his Horse. Which the King hearing, he was displeased. But the Bishop told him boldly, that he set more by a Horse, than a Son of *Mary* or Son of God. At which words the King craved Pardon of the Bishop, and told him he would give him leave to bestow his Treasure as he pleased. Whereupon the Bishop weeping, told the People they were unworthy of such a Prince.

In the time of this *Osay* King of *Northumberland*, he had a Servant called *Benedict* or *Bennet*, who was the bringer up of *Bede*, and took him when he was but seven years old, and taught him during his life. This *Bennet* being of a Noble House and Kindred, forsook all for Christ and went to *Rome*, having been there five times, and brought thence many Books and bestowed them in Monasteries for Devotion sake.

He

He was the first that brought the art of Glazing, which was not used before neither in Churches or Houses, in the year 651. Then began the Controversy of the *Scottish* and *Brittish* Bishops about the Observation of *Easter*, against the *Romish* order of keeping it. One *Coleman* Arch-bishop of *York* held against the *Roman* Order, and alledged the example of their Predecessors, Godly and able men, who used to celebrate *Easter* from the fourteenth day of the first month, till the eight and twentieth of the same, and gave the reason, because *St. John* did celebrate and keep that day at *Ephesus*. On the other side was *Egelbert* Bishop of the *West Saxons*, *James* the Deacon of *Paulinus* above mentioned, the Abbot of *Ripon* and King *Alfred* *Osmies* Son with his Queen, all on the same side. And after dispute about the business, one alledging the example of *John*, the other alledging the example of *Peter*; at last one *Wilfred* having leave of the King, made a great Oration to prove the observing of *Easter*, as the Church of *Rome* did, bringing *Peter*, who as he said had the power of the Keyes, and of binding and loosing, and they were committed by him to the Bishop of *Rome*, and so their example was to be followed. *Wilfred* ending his Speech, the King asked *Coleman*, if it was true that the Lord spake these things to *Peter*? and *Coleman* said, Yea. Then the King said to *Coleman*, can you declare any thing the Lord said to you? Then answered *Coleman*, No. Then said the King, both of you agree in this, that the words were spoken to *Peter*, and that the Lord gave *Peter* the Keyes of the Kingdom of Heaven? and they both answered Yea. Then concluded the King on this wile: *For as much as Peter is the Door-keeper of Heaven, I will not gainsay him, but obey his orders*

orders in every point, for fear when I come to heaven gates he will not let me in, but shut the gates against me. Upon this simple and rude reason of the King, the multitude consented, and so they agreed to keep *Easter* as the *Romish* Church did, and *Cedda* was content to give way. Only *Coleman* the *Scottish* Arch-Bishop of *York* in great displeasure left the Realm, and went into *Scotland*, taking with him the bones of *Aedanus* the *Scottish* Bishop; and so ended the great controversy about the observation of *Easter*.

After the death of *Oswey*, *Egfrid* his Son was King of *Northumberland* fifteen years, who preferred *Cuthbert* to the Bishoprick of *Farne*, and did displace *Wilfrid* from the Bishoprick of *York*, by means of the Bishop of *Canterbury*, and *Cedda* possessed it, vwho went to *Rome* to complain to *Agatha* then Bishop of *Rome*, and was in some things well allowed.

About this time were the *South-Saxons* converted to the Faith by the preaching of *Wolferus*, being licensed to preach by the King. And it is observed that after they had received the Faith and were Baptized, they had rain, which for three years together they wanted, whereby the Country was fruitful which before was dry and barren: in so much that many climbed up into the Rocks clasping hands, and threw themselves down into the Sea. And whereas they lacked the art of fishing, *Wolfred* taught them to make Nets to catch Fish.

After the death of *Egfrid* who was slain in the straits of *Scotland*, succeeded *Alfred* his Brother and bastard Son to *Oswey*, and put *Wilfred* into the Bishoprick of *York* again.

And then *Theodorus* Bishop of *Canterbury* divided the Country of *Mercia* into five Bishopricks, which
was

was agreed upon at a Synod which was call'd at *Hatfield*. The first went to *Chester*, the second to *Worcester*, the third to *Lichfield*, the fourth to *Ciderna* in *Lindsey*, the fifth to *Dorchester*, which was after translated unto *Lincoln*.

Near about this time the detestable Sect of *Mahomet* came up in the year of our Lord 666, which took strength and place, though some differ about the time, yet it best agrees with the number of the Beast spoken of in *Revelation*.

Of this *Mahomet* came the Kingdom of the *Agarenes* called *Saracens*, to whom *Mahomet* gave laws patcht up of several Religions and Sects, who held it was lawful to have many Wives, and so pray ever with their face to the South, and to worship something else beside God and other blasphemies; they used to keep *Friday* as we do *sunday*, with other fooleries. At length this Kingdom of the *Saracens* was subdued by the *Turks*, and at last vvholly conquered by them. But to return to our *English* Story of the *Saxons*.

About this season *Theodorus* was sent from *Rome* by *Vitelianus* the Pope to be the Arch-Bishop of *Canterbury*, and with him divers other Monks of *Italy*, to set up here in *England* the *Latine* service and Masses, with the Litany and other Ceremonies, beside other Popish Wares. The said Bishop put out and in vvhhat Bishops he pleased, playing the *Rex*. *Wilfred* and *Cedda* he put out, pretending they were not lawfully Consecrated, (though the King had given them sufficient authority) which *wilfred* went to *Rome*, and with modesty complained to the Bishop of *Rome*, but was not redressed.

In the time of this *Theodoret* a provincial Synod was held at *Thetford*, vvherein many things were agreed :
That

That *Easter* day should be kept uniformly, That no Bishops should intermeddle in anothers Diocess, That Provincial Synods should be held every year, That the Clergy should be freed from temporal jurisdiction, with many other things not much material.

In the next year was a general Council held at *Constance*, where *Theodorus* was present, under Pope *Agatha*. Then was Marriage permitted to the *Greek* Priests, but not to the *Latine*. The *Latine* Mass was confirmed and openly read by the Popes Legate, *Portuensis*, before the Princes and Patriarch of *Constantinople* in the great Temple of *Sophy*, in the year of our Lord, 705.

After the death of *Alfred* King of *Northumberland*, succeeded his Son *Osweodus*, raiging eleven years. After vvhom raigned *Kenredus* two years, and next *Ofricus* after him eleven years.

In the time of the Reign of these four Kings, King *Jua* or *Juas* Reigned over the *west-Saxons*, who succeeding *Codwallader* last King of the *Brittains*, began his Reign in the year 689, whose Acts, Reign and War is beside this Story.

About this time was one *Cuthlacus*, whom they called *Confessor*, who renouncing the pomp of the World, about the twenty fourth year of his Age became a Monk in the Abbey of *Repindon*, who went to *Crowland* and built a place to entertain strangers, living an Anchorite life. But why he should be counted a Saint for it I know not.

Moreover about the sixteenth year of King *Jua*, *Eshelred* King of *Mercia*, after he had Reigned thirty years, was made a Monk, and after was Abbot of *Barnady*. About the eighteenth year of his Reign, the learned and famous Bishop *Adelmus* died, being first made

made Abbot of *Malmsbury*, then Bishop of *Sherborne*, who is highly commended for his Learning by *william* of *Malmsbury*, which his Epistles and Poems declare. But for the Miracles spoken of him and *Adlewood*, and of *St. Swithin*, let them go ; as likewise the reports of *John* of *Beverley* let them pass as idle fantasies. In this Kings time began the right observing *Easter* among the *Picts* and *Brittains*, which *Beda* sets forth. In or about this time came up the fashion of Shaving Priests Crowns, and a great ado there was about it, more fit to be laughed at than reported, much less imitated.

Let us return to King *Jua*, who after thirty seven years Reign was perswaded by his Wife *Ethelburga* to go to *Rome* and be made a Monk ; which after she had much laboured to do , perswading him to leave the World, and could not bring him to her purpose ; on a day she used this device : when she and the King had rested and delighted themselves in a fair Pallace richly hanged, she and the King departed, and on the Morrow the Queen caused all the Rooms in the Pallace to be filled with dirt and dung, and in one Room caused a dirty Sow and Pigs to be put wallowing in the Mire ; in the mean while getting the King out of Town from the stink ; but immediately caused him to return to the Pallace, and bad him behold how the Rooms were changed from their former delicacy ; and withal told him, that though our bodies were now (as they lately) beautiful and fair, yet they should turn to dirt and filth of the Earth, and therefore wished him to look for a Pallace which should endure for ever. Whereupon the King resigned his Kingdom to *Ethelredus*, and for the love of Christ left all the pomp of the World, and became an associate to the poorest sort of men, going to *Rome* with great devotion, and his
Wife

Wife went to the Nunnery of *Barking*, and ended the rest of her life when she had been Abbess of the place a certain time. This *Jua* was the first, as they say, that granted a penny for every Fire Harth to be pay'd to *Rome*, which was after called *Rome Scot*, or *Peter pence*, which was pay'd long after in *England*. So much of King *Jua*, who yet notwithstanding made some good Laws in his time. Now let us return again to *Northumberland Kings*.

Next *Osficus* followed *Celulfus*, in whose time were many learned men, among whom was *Beda*, who writ many learned Volumes, and went himself to *Rome* to have them corrected if need were. Others deny that he was there, but was indeed invited to come thither, as by the Epistle of Pope *Sergius* it doth appear. However he was much in estimation among them for his learning, his help being desired by the Court of *Rome* about some controversies then depending among them. He departed this life on Ascension day, in the two and sixtieth year of his Age, giving many comfortable exhortations to those that were about him. He Translated the Gospel of St. *John* into *English*, and died the same year that *Nothelinus* was instituted Arch-bishop of *Canterbury*.

This *Celulfus* King of *Northumberland* before mentioned, after he had reigned eight years, was made a Monk in the Abbey of *Farne* or *Lindesfar*, called *Holy Island* now, by whose means the Monks might drink Wine and Ale, which formerly by the institution of *Adanus* the Bishop drank nothing but Milk and Water. After *Celulfus*, *Egbert* reigned, being his Kinsman, and Brother to *Egbert* Bishop of *York*, who brought the Pall again that had been gone ever since *Paulinus* left that Bishoprick, and went to *Rocheſter*. This *Egbert*
Erected

Erected a famous Library in *York*, which I wish other of the Bishops would follow.

About the year 747. a Synod of Prelates and Bishops was called at *Cloneshoe*, in which Synod these things were enacted: That Bishops should live regularly and peaceably, That they should go about their Diocess once a year and admonish their Abbats to live well, That Scriptures should be read in the Congregations, That Bishops and Priests should not meddle with secular business, That they should not take money for baptizing Infants, That they should learn the Children the Lords Prayer and Creed in *English*, That the Sabbath should be reverently observed and kept, That Clergy-men should not be given to drunkenness, That Prayers should be made for King and Princes, with many other things to the number of one and thirty Acts or Laws. Which Ordinances one *Cuthbert* Arch-Bishop of *Canterbury* sent to *Boniface* an *English* man and Arch-Bishop of *Mentz*; which Bishop writ to *Ethelbald* King of *Mercia* (which *Beda* calls proud *Ethelbald*) reproving him for his Adulterous life. But he went into *Northumberland*, exercising much cruelty and spoil. But *Edilhim* a valiant and strong man, after many conflicts with him, did overcome *Ethelbald*, and was after he had Reigned one and forty years slain by one *Beorned*, who succeeded him in the Kingdom of *Mercia*, and Reigned thirty nine years.

The Letter of the Bishop of *Mentz* declared the corruption of the times, especially of the Nuns and Monasteries, in which he was to blame himself in suffering such corrupt liyers; and yet he writ against them, though notwithstanding he was an upholder of their corrupt doctrine. For from this *Boniface* did come and issue forth that doctrine, That though a Pope was

never so corrupt in life and led many to hell by his example, yet no man was to question him or punish him.

In the time of this Arch-Bishop, Pope Gregory the second and Gregory the third, as also Pope Zachary and Constantine the first, did great masteries against the Greek Churches and Emperours, especially against *Phillippicus* and *Leo*, the one losing his Empire, the other his Eyes and Life. These Popes set up Images, commanding them to be worshipt, brought in reliques to the Mass, offerings for the dead, Priests Vestments and Ornaments. And *Constantine* was the first that gave his Feet to be kissed by the Emperours.

In *Egberts* time *Sigebert* reigned over the *West-Saxons*, a man very cruel, and turned the Laws of his Fore-fathers to his own will and pleasure. At last he was slain by a Swine-herd in a Wood of an Earls that had given him good counsel to leave his cruel conditions, and so he perished by the just hand of God, revenging the murder he had shew'd unto *Combrannus* an Earl, whom he had murdered before.

Sigebert being slain, *Kenulphus* succeeded in the year 748, who with the agreement of the *West-Saxons* was a great doer against *Sigebert* his Master. This *Kenulphus* kept his Lordship against *Offa*, till at length resorting to a Paramor that he had at *Merton*, was there beset and slain by *Cito* his own Kinsman, who did it in revenge of *Sigeberts* death.

Moreover in the reign of *Egbert* King of *Northumberland*, and in the eighth year of *Kenulphus* King of the *West-Saxons*, *Offa*, after he had slain the Tyrant that killed *Ethelbald* King of *Mercia* and Uncle to *Offa*, reigned King of that Province. Of which *Offa* many things are storied, and many notable Victories

won by him, not to our purpose to mention. But it seems however it was, he took displeasure against the Citizens of *Canterbury*, so that he removed that See to *Lichfield* by the consent of Pope *Adrian*, and after this he chased the *Brittains* into *wales*, and made a Ditch betwixt *England* and *wales*, called *Offa's* Ditch to this day, building a Church thereon, and called it *Offkirk*, and Married his Daughter to *Brigetricus* King of the *west Saxons*.

In his time was variance betwixt him and the *French* men, insomuch that the Merchants were forbiddn trading. Wherefore he sent *Alcuinus* a Learned man to *Charles* the Great, that was then King of *France*, for peace, which was effected, and the King had *Alcuinus* in great favour and estimation, and after made him Abbot of *Turoine* in *France*. About the latter end of his Raign, *Ethelbert* King of the *East-Angles*, a right Godly and Learned Prince, came to the Court of *Offa* (by the consent of his own Counsel) to sue for the Marriage of his Daughter. He came well accompanied, like a Prince, with a great many about him: But the Queen conceiving a false suspicion, that he meant some violence to her Husband and King of *Mercia*, so perswaded with *Offa* that night, that the next day *Offa* trained him into his Pallace alone separate from his Company by himself, and there one *Gimbertus* took and bound him, and so struck off his head. And so the innocent *Ethelbert* was wrongfully murdered in the year of our Lord 793. But see the just hand of God on the Queen, who in three months after was so tormented in her sickness, that she bit off her own tongue into small bits with her teeth, and so died.

But *Offa* understanding the innocency of *Ethelbert*, gave the tenth part of his Goods to the Church of *Hereford*; he also builded an Abbey at *St. Albans*, and went to *Rome* in Penance, and from a King was made a Monk in the year 794.

After *Offa* had reigned thirty and nine years, succeeded *Egfrētus* his Son, who reigned but four months; not so much, saith *Alcuinus*, for his own sins, but that his Father had spilled so much blood to confirm him in the Kingdom.

Next *Egfrētus* succeeded *Kenulphus* in the Kingdom of *Mercia*, which *Kenulphus* retaining the hatred he bore to the *Cantuarist* by reason of *Offa*, made War against them, where he took *Egbert* the King (otherwise called *ūren*) bound him and led him into *Mercia*. After being mollified to him, in the Church of *Winchcomb*, he brought the said *egbert* out of Prison, and in the presence of many Dukes and thirteen Bishops, enlarged and restored him to his own Place again. Whereat all the People rejoiced, and the City and all Streets rang with joy at the Kings delivery, and great gifts were bestowed upon *Kenulphus*.

In speaking of the Bishops of *Rome*, mention was made of *Constantine* the first, *Gregory* the second, *Gregory* the third, and *Zachary* which deposed *Childerick*, and set up *Pipinus* the French King. Then after *Zachary*, followed Pope *Stephen* the second, who, to gratifie *Pipinus*, gave the Kingdom of *Ravenna* with other revenues of the *Lombards* bordering on *Italy* and *Venice*. But upon account this may be found the donation of *Constantine*; for how could it be, that the Exarchat of *Ravenna* should belong to the Emperour of *Constantinople*, if *Constantine* had given it before, as also *Italy* to the See of *Rome*? To this

this *Pipinus*, as *Polychron.* doth witness, were sent Organs into *France* by *Constantine* Emperour of *Constantinople* in the year of our Lord 757.

Next to *Stephen* the second, succeeded *Paul* the first, who following his Predecessors, thundred out his Excommunications against the Emperour of *Constantinople*, for pulling down Images, which was Prosecuted by *Constantine* the second coming to be a Pope. He was a Lay-man, and was shortly deposed, and thrust into a Monastery, having his eyes put out.

After whom succeeded *Stephen* the third, ordaining after that no Lay-man should be Pope. He condemned the Council of *Constantinople*, and set up Images again, maintaining the Temples wherein was committed filthy Idolatry.

After this *Stephen*, came *Adrian* the first, who maintained the use of Images, calling them Lay-mens Books or Calenders. He held a Council or Synod at *Rome* against *Felix* and all others that spake against Images: he covered the Image of *St. Peter* with a Pall of Gold.

In his time a great controversie arose between *Gregories* Mass, and *St. Ambrose* his Mass (so that the Reader may see when the Papists Mass began,) and by a feigned miracle, *Gregories* Mass was set up, and *Ambrose* his Mass only to be used at *Mediolanum* where he was Bishop, so that *Gregories* Mass was universally used to this day.

But to return from the Popes to the Emperours. As *Pipinus* the Father of *Carolus Magnus* had given great donations to the Papal See; so this *Carolus Magnus* confirmed the same, making him Prince of *Rome* and *Italy*. And the Pope again, to gratifie him, made him *Patritium Romanorum*, and gave him the title of

Rex Christianissimus ; and he bare a great affection ever after to *Adrian*, as by his Letter to King *Offa* appears, sent by *Alcuinus*, who intreating of peace with *Carolus*, he granted the Kings request, and sends answer accordingly. But some think the cause why *Carolus* bare such affection to *Adrian*, was for that *Caroloman* his elder Brother being dead, his Wife with her two Children came to him to have them confirmed in their Fathers Kingdom. Wherein the Pope to shew his pelasure to *Carolus* would not agree ; but gave the Mother with her two Children, and *Desiderius* the *Lombard* King with his Kingdom into the hands of *Carolus*, who led them captive into *France*, and there kept them in servitude all their life. So that *Carolus Magnus* being proclaimed Emperour through the preferment of *Adrian* and *Leo* the third which succeeded *Adrian* ; the Empire was translated from the *Grecians* to the *French* men in the year 801, where it continued a hundred and two years till the coming of *Otho* and *Conracs* which were *Germans*, and so doth continue betwixt them and the *Almaines* to this present.

This *Carolus Magnus* built so many Monasteries as there was Letters in the *ABC*. He is reported to be charitable to the poor, and merciful, giving much to the Church and Churchmen, very valiant in warlike deeds, skilful in all Languages. He held a Council at *Frankford*, wherein was condemned the Council of *Nice*, and *Irene*, for setting up Images ; so that you may see the detesting of Images is no new thing, as is recorded in an ancient History of *Roger Hovedon* in *Latine*. The substance of which in *English* is this.

In the year of our Lord 792, *Charles* the *French* King sent a Book containing the A&S of a certain Synod,

ned, vvhich Book being sent to *Brittain* contained things lamentable to consider, many things inconvenient and contrary to true Faith; especially that by the consent of three hundred Bishops of the *East Church*, it was agreed, that Images should be set up and worshipped, which thing the Church of God hath always abhorred. And concerning the said Book *Alcuinus* wrote an Epistle, proving by substantial arguments grounded on Scripture, against Images; and in the name and person of our King and Bishops did present it to the *French King*.

Now to return to the Kings of *Northumberland* where we left at *Egbert*, who was made Monk, as also *Ceolulphus* and *Kendredus*. *Egbert* reigned twenty years; about which time, as also *Ceolulphus* deceasing in his Monastery in the year 764, divers great Towns were set on Fire as *winton*, *London*, *Doncaster*, *York*, and several Kings succeeded one another; so that there was such trouble and turmoils with deposing of Kings one after another, especially the Kings of *Northumberland*, that few or none durst take the Kingdom upon them, seeing so much danger ensuing, so that that Kingdom of *Northumberland* was void and wast thirty three years together. After which both that and others of the *Saxons* fell into the hands of *Egbert* King of the *West-Saxons* and his Progeny, in the year 827, and in the twenty eighth year of his reign. Which may further appear by *Alcuinus* his Letters more at large set down in the *Acts and Mon.* 119. pag.

The same *Alcuinus* writing to *Edelred* King of *Northumberland* maketh report of a strange sight, that it rained blood in the City of *York*, which some think betokened the coming in of the *Danes* into this land,

which they did about seven years after, though *Brightricus* King of the *west-Saxons* did withstand them, sending his chief Steward of his household with a small company, who after was slain, yet by them and help of other the *Saxons*, the *Danes* were fain to void the land in the year 790.

To this *Brightricus* King *Offa* offered his Daughter in Marriage named *Edelburga*, and she was married to him, and by her he was poysoned, as also some of his Nobles; and after she fled into *France* to *Charles* the Great; and being offered to him and his Son, she had neither of them, but was thrust into a Monastery, where she playing the Harlot with a Monk, was expelled thence, and ended her life in penury and misery, being a just reward for her wickedness, *Anno Dom. 784.*

As *Edelburga* played tricks there, so did *Irene* the Greek Empress at *Constantinople*, who caused *Constantines* bones to be taken up and burnt, and the ashes to be cast into the Sea, having the assistance of Pope *Adrian*; and she reigning with *Constantine* the sixth her Son, because he was against setting up of Images, she caused him to be laid in Prison and his eyes to be put out so cruelly, that in short time he died. And so by this wicked Empress, Images were set up again, and the Council of *Nice* decreeing for Images was restored. But after by Friends being restored to his dignity, there was called a Council at *Frankford* by *Charles* the Great, and she was deposed by *Nicephorus* who reigned and expelled her the Empire, who not unlike *Edelburga* was condignely punished, ending her life in misery.

After these things died *Offa*, after whom did succeed *Egfer* and then *Kenulphus*; after him his Son
Kenulph,

Kenulph, who was imployed by *Quirenda* his Sister, after whom raigned *Ceolulphus* who was deposed and expelled by *Bernulphus*, and he again was expelled by *Egbert* King of the *West-Saxons*, and was after slain by the *East-Angles*. And so the kingdom of *Mercia* came into the hands of the *West-Saxons*.

And hitherto you may see the turbulent and confused Reign of the seven Kingdoms of the *Saxons*, who after the expulsion of the *Brittains* reigned in sundry parts of this Kingdom together unto this time of *Egbert*, by whom it pleased God to unite all these scattered Kingdoms into one uniform model of Monarchical Government and Dominion. And as it begins a new form of Government, so we will begin the third Book with the several Reigns and names of the *Saxons* unto *William* the Conquerour, only giving notice of some things that especially touch the building of such Monasteries, with the names of the Kings and Queens that were made Monks and Abbesses, with the Nunneries built by their several Kings.

As first of *Pauls Church* in *London*, built by *Ethelbert* King of *Kent*, and *Sigebert* King of *Essex*, in the year 604, and so of all the rest you may see in the *Acts and Monuments*, pag. 120. All which though they were built by such as had received the Christian Faith within the space of two hundred years, which they seemed to do out of a zeal and devotion to God; yet I could wish they had seen the absurdity and enormities that were brought into the Church of God, beside the hurt and dammage to their own Souls.

And secondly I could wish, that to their zeal had been joyned a true and saving knowledge of Christ and the Gospel, especially in that point of Free justification by Christ, for lack of which, both the builders and

and Founders of such places, and the Professors of the Monastical life, did run the wrong way and were deceived. For though I do not condemn the zeal and mind whereby they thought they did well in their doing; yet the end and cause of these buildings I cannot but reprehend, being contrary to the Gospel of Christ; for that they did these things out of a conceit to merit for their Souls, and for the remission of their sins, and saving their Souls, as may appear by their own Records and Charts, and especially by that of *Ethelbald*, which *Ethelbald* was the builder of *Peterburrongh* Minster, as appears in a *Latine* Charter granted by the King, which shews the ignorance and blindness of those times, that thought Salvation and remission to be obtained by such works. And not only the Kings were devoted to such Idolatry, but the Queens and Queens Daughters, which out of superstitious account, left their Estates and were made Nuns; as *Helda*, *Erchengoda*, *Erminda*, *Kinreda*, *Kinfreda*, Sisters; *Edelburga*, *Ethelreda*, *Milburga*, *Kineburga*, *Sexburga*, *Elfrida*, *Milguda*, *Elfrida*, *Mildreda*, *Alfritta*, *Edita*, &c. all which the Church of Rome hath Canonized for Saints, only because they professed the vow of Virginity or chastity (which chastity how they kept it, I will not say, and less reason I have to swear for them.) For this is certain however, it is not the Pope can make Saints, but only the blood of Christ, and a true Faith in him.

As we have declared the devotion of these Noble Women, so we should also intreat of such Noble men among the *Saxon* Kings, who out of like devotion gave themselves from the world (as they thought) unto the contemplative life of Monkish Profession. The Names of whom in the Catalogue of the *Sax-*

on Kings before are described to the number of nine.

A Table of such Saxon Kings as were after Monks.

First, *Kiningelfus* King of the *West-Saxons*.

Second, *Jua* King of the *West-Saxons*.

Third, *Ceolulphus* King of *Northumberland*.

Fourth, *Edbartus* King of *Northumberland*.

Fifth, *Ethelbardus* King of *Mercia*.

Sixth, *Kenredus* King of *Mercia*.

Seventh, *Offa* King of the *East-Saxons*.

Eighth, *Sebbi* King of the *East-Saxons*.

Ninth, *Sigibertus* King of the *East-Angles*.

By these Histories it is apparent what mutations and perturbations have been in this Realm of *Brittain*: as first from the *Brittish* Kings to the *Romans*, then to the *Brittish* again, then to the *Saxons*, and to them seven reigning all together, and then to one at the last.

But this alteration hapned not only to the Civil Government, but also in the Ecclesiastical. For as in the *Brittains* time, the Metropolitan See was at *London*; so in the *Saxons* time, after the coming in of *Austin*, it was removed to *Canterbury*. The Catalogue and order of which Metropolitans, from the time of *Austin* to *Egbertus*, is thus, as in the History of *Malmshury* is described.

I. *Augustinus* Sixteen.

II. *Laurentius* Five.

III. *Melitus* Five.

IV. *Iustus* Three.

V. *Ho-*

V. *Honorius* twenty five.

VI. *Deus-dedit* Nineteen.

VII. *Theodorus* twenty two.

Hitherto all the Arch-Bishops of *Canterbury* from *Austins* time were *Italians* or *Foreigners*.

VIII. *Berctualdus* English, thirty seven. In his time the Monastery of *St. Martin* was builded in *Dorobernia* by *Witfredus* and his Brother Kings of *Kent*.

IX. *Tacuinus* Three.

X. *Nothelinus* Five.

XI. *Cubertus* Seventeen. This *Cubertus* after his death forbad all Funeral exequies or lamentations for him.

XII. *Breguinus* Three.

XIII. *Lambrightus* or *Lambertus*. In his time King *Offa* translated the Metropolitan See from *Canterbury* to *Lichfield* by the grant of Pope *Adrian*.

XIV. *Ethelardus* Thirteen. This *Ethelardus* by Pope *Leo* obtained the Metropolitan See again to *Canterbury* for money, as the other did to *Lichfield*.

XV. *Ulfredus* twenty eight.

XVI. *Heolegeldus* Three.

XVII. *Celothus*.

During the course of these seventeen Arch-Bishops of *Canterbury* there passed in their times thirty four Popes, of whom before is partly declared.

And

And thus much you have heard of the seven Kingdoms of the *saxons* reigning all together in *England* from the Reign of *Hengist* to *Egbert*, being the first king and Monarch of the whole Land after the expulsion of the *Brittains*. Which *Egbert* brought the seven all to one intire and monarchical Government. Now it remains to treat of the several passages in Church and State from King *Egbert* to *william* the Conqueror, comprehending the main state of things in that time which was about three hundred years, as the History following doth shew. Wherein is set forth the declining Estate of Religion and the Church unto the coming of Anti-christ. For though the Church of God enjoyed great quiet by the coming of *Constantine*, yet it was not so safe but that secret Persecution was in many places by the Deputies of the Provinces, though the state of Religion stood safe, *Sathan* being bound up a thousand years according to the Vision of St. *John* in the *Revelation*, as in the order of the History is to be seen.

The



*The Third Book, Containing the
next three hundred years, from
the Reign of King Egbertus,
unto the time of William the
Conquerour.*

ONly let us note, that before the Reign
of *Edward* the Confessor, the *Danes*
obtained the Crown under their
Captains.

Canutus, who reigned nineteen years.

Haraldus Harefoot Son of *Canutus* four.

Hardeknutus Son of *Canutus* two.

Edward the Confessor an *English* man Son of
Etheldred four and twenty.

Haraldus Son of Earl *Goodwin* an Usurper
one.

King *Egbertus*.

In the Reign of *Brightricus* aforementioned, about
the year of our Lord 795, there was a Noble man
called

called *Egbert*, of some *Ethelbert*, of others *Ethelbright*, being of the Kingly blood, and near to the Crown; he was by conspiracy of *Brightricus* Banisht the Realm and pursued into *France*, where he indured till the death of *Brightricus*; which he hearing of forthwith sped into *England* to his Country of the *West-Saxons*, where he behaved himself so well, that he obtained the Government of the Kingdom. *Bernulphus* and others at his coming had this *Egbert* in such derision, that they made Songs of him hissing and rhiming. But *Egbert* took all and sustained it for a time: But when he was established in his Kingdom, and had proved the minds of his subjects (God moving with-all) gave *Bernulphus* King of *Mercia* Battel at a place called *Glinden* in the Province of *Hampton*; and though there was six to one against *Egbert*, yet through the Lord giving Victory the day fell to *Egbert*, and so he seized the Lordship into his own hands. From thence he went to *Kent*, making War with the *Kentish Saxons*, and got the Victory. He also subdued *Northumberland*, causing them all to become Tributaries to him. He also took the City of *Chester* from the *Welch-men*, which they had kept to that day. And after all, calling a Council of his Lords together at *Winchester*, he was Crowned King and chief Lord of the Land, which before was called *Brittain*: But he by his Edicts and Commands named it *Anglia*, and called the *Saxons*, *Angles*.

In the year of our Lord 833, and about the thirtieth year of the Reign of *Egbert*, the Heathenish *Danes* entred the Land, and made horrible wast and destruction in *Northumberland*, and also in *Linfarne*, murdering Man, Woman, and Child; and in *Kent* entred the Isle of *Shippey*, whereas King *Egbert* assembled his People

People, and met them at *Carrumbet*, but had not so good success as before, the King with his Knights being forced to leave the Field. Notwithstanding the next time assembling a great Host of men, he overthrew a great number of the *Danes*, and drave them out of the Land again the next year 834: But the *Danes* presuming of their former Battel wherein they had Victory, entred the Land West-ward, where joyning with the *Brittains* assailed the Land of *Egbert*, so that after this day they were in one place or other of the Land, till the time of *Hardecanutus* last King of the *Danes* blood; and they also Married into the *English* stock, by which many of the *English* men and Women are descended. And though they were beaten up and down, yet they gathered new strength and power, so that they abode still in one corner or other. So that this Land was plagued by five several Nations; First by the *Romans*; Secondly by the *Scots* and *Picts*; Thirdly by the *Saxons*; Fourthly by the *Danes*; And lastly by the *Normans*: which I pray God may be the last. In all which the Persecution of this Land continued by these several Nations. But King *Egbert* or *Ethelbert*, after he had reigned the space of seven and thirty years, died and left the Kingdom to *Ethelwulphus* his Son, who was Bishop of *Winchester*, and after through necessity was made a King.

King *Ethelwulphus*.

Ethelwulphus the Son of *Egbert*, in his youth was brought up and became a Sub-Deacon, after Bishop of *Winchester*: But after was made King through the dispensation of Pope *Paschalis*. But that could not be, as *Fabian* reporteth, for *Paschalis* was not Pope of

of *Rome* at that time. But upon a true account of time, it was rather in the time of *Gregory* the Fourth. However he being nuzled up in Monckery and devout in that order, gave much to Holy Church, a his Chart in *Latine* is set out at large, giving great Lands and Revenues with many liberties and freedoms to the Clergy, and freed them from temporal Service, as you may see pag. 122. So that it appears when the Church of *England* began to be endowed with Temporalities. But one thing is to be lamented, that such things were given to the Church upon conceit of merit, and for the remission of sin, which was quite contrary to the Faith and Doctrine of Christ. Moreover he continued the *Peter* pence as King *Jua* did, and gave three hundred Marks yearly to *Rome*: one to the maintaining lights in *St. Peters* Church, and the rest to the use of the Pope. And returning home by *France*, Married *Judith* Daughter of *Carolus Calvus* the *French* King, and, which was contrary to the Law of the *West-Saxons*, gave her the title of Queen, (for it was decreed upon the Murder of *Brightwicus* by *Ethelburga* his Wife, that no king's Wife should have the name of Queen.) The Father of this *Carolus Calvus* was *Ludovicus pius*, who had two Wives; by the first he had three Children, which were Sons, whose names were *Lothary*, *Pipin*, *Lewis*; which three Sons with the Counsel of the Nobles deposed their Father and inclosed him in the Monastery of *St. Mark* in the habit of a Monk, putting him as it were in a Prison, and divided the Empire among themselves. But after a while God by his merciful providence did recover the Father to his imperial dignity, to his own honour, and the confusion of his Enemies. By his Second Wife he had this *Charles the bald*, whom he

had by this *Judith*. He was thought to be near alliance to her, so that she might not continue his Wife without the Popes dispensation, as it after happened. For the King, or Emperour rather, having promoted a young man named *Frederick* to be Bishop of *Mirecht*, the Emperour gave him good Counsel, and exhorted him to promote the good, and to punish the evil. As they sat at Dinner together, quoth the Bishop, I thank your Majesty for your good Counsel: But, said the Bishop, I pray you of your favour give me leave to disclose that to you which hath lain long in my breast. And leave being granted, they having a Fish before them at Dinner, Pray you, said the Bishop to the King, whether shall we begin at the head or tail of the Fish? pointing to the Fish; why, said the King, we should begin at the head. So let it be, good Lord Emperour, said the Bishop, with your Majesty: Let Faith and Christianity begin at your self, you being the Head, that your Subjects may take example, or let them shew you your error. Wherefore, O Emperour, forsake your unlawful Wedlock which you have made with *Judith* your near Kinswoman, Which words moved the King; But at present all was silent. But the words uttered in such an Auditory could not be concealed, especially among the Bishops themselves; at last the Emperour was forced to leave his wife till he had a licence from the Pope of *Rome*. The King notwithstanding forgave the Bishop his boldness; which was past: But the Woman hired two knights a while after to kill the Bishop, which they did. As soon as he had ended his Mass, waiting their time as he came from it, they slew him in his Vestments. Some think the Bishop died a Martyr: But I rather think him to be commended in dying, than the Woman

man that hired him to be slain. It was then in use for Priests and Bishops to wear Gold in their Apparel, and Vestments with Golden Girdles ; but the King sending to the Pope, King *Lewis* corrected those misdemeanors and caused them to wear Girdles of sad or brown colours. Some report many Miracles of King *Lewis*; but we let them pass and return to *England*, whither *Ethelwolphus* returned from *France*, in which he continued not long.

The King had about him many Councillours, but of all two of them were most in favour with him, *Swithinus* Bishop of *Winchester*, and *Adelstanus* Bishop of *shirborne*. The first of them being more addicted to spiritual affairs than temporal, who was also School-master to the King, whom the King did so reverence that he made him Bishop of *winchester*, which he was consecrated to by *Celnob* Arch-Bishop of *Canterbury*.

This Pope *Gregory* the Fourth was spoken of before, and was the second Pope, which succeeded after *Paschalis*, being but four years betwixt them, and after followed *Leo* the Third, and next *Adrian* the First, and so to *Adrian* the Third, till which time it is apparent that the Emperours had some power and stroke in the Election of Popes, at least-wise in the Confirmation of them in the Papal Seat. Notwithstanding many of them did attempt to bring their purposes about otherwise, but all could do no good till *Adrian* the Third, as shall be shewed. Yet however the Emperour did call general Councils and elect Popes; so that *Ludovicus* or *Lewis* called a general Council at *Aquisgrane*, wherein these things were agreed by Pope *Gregory* and his Assistants; viz. *That every Church should have sufficient to find his own Priest*; likewise

Garments of Scarlet or Gold was forbidden, and that Prelates should not keep great Ports or Families, or great Horses, nor wear Golden Shooes, by which you may see what Pride and Pomp the Clergy was come to. In the time of this Gregory it was concluded, that the Feast of Ill-aunts was brought into the Church.

After this Pope came in Pope *Sergius* and he brought in the altering of the Names of the Popes, because he being called *Os Porci*, that is, *Swines Snout*, coming to be Pope he called himself *Sergius*. He also brought in the *Agnus Dei*, commanding it to be sung three times at the Mass.

After him came *Leo* the Fourth, to whom *Ethelwolph* committed the tuition of his Son *Alured*: And he brought it to pass that no Clergy-men should be condemned under seventy two Witnesses, which was practised since by *Stephen Gardiner*. And contrary to *Gregory* the Fourth, he set up and ordained the Cross to be beset with Gold and precious Stones, and to be carried before him.

And in the next place came the Whore of *Babylon* in her right Colours, not only in a spiritual sense but literal. For after *Leo* the Fourth, the Cardinals proceeding to election of a Pope as their use was, instead of a Man Pope they elected a Woman Pope to all their shame, (which was a Whore indeed) and yet she ordained Priests, administered sacraments, consecrated Churches and Altars, (and what not?) besides took upon her to rule Emperours and Kings, and was called by the name of *Jone* the Eighth, but her proper name was *Gilberta* a Dutch Woman of *Magunce*, who went with an English Monk out of the Abbey of *Fulda* unto *Athens*, and through wit and learning became famous, so that at last she was promoted to the Popedom,

dom, where she sate the space of two years and six months, and at last in the face of a general procession fell in travail, and so died. By reason whereof the Cardinals come not into that Street where this shame was committed and done.

Benedictus the Third was the next that proceeded in this Whorish Seat, and he ordained a *Dirge* to be said for the dead, albeit all *Gregory* had done to the contrary.

After him sat *Nicholas* the First, who did so extol the decrees and traditions of the *Romane* Church, that he made them equal with the Scriptures and writings of the Apostles; and ordained, That no Emperours should have any Vote in the Councils touching matters of Faith, that so they might condemn or murder such as they accounted Hereticks. Secondly, That no secular Prince or Magistrate should sit in Judgment, or have any power over any Prelate, every Prelate being called God. He also declared, That the *Latine* Service should be set up; only dispensing with the *Sclavonians* and *Polonians*. By this Pope was forbidden Marriage to the Priests. Whereas *Hulderick* Bishop of *Ausburg* writ a Letter to him to the contrary, and by substantial Reasons and Arguments proved, that Priests might not be forbidden Marriage, as appears and is set down at large in the *Acts and Monuments*, pag. 142, 143. Whereby it appears what was the opinion of learned men about Priests Marriage in that time.

But the Reader may observe by the way, that by *Huldericks* Epistle it appears Priests Marriage was not questioned till the time of *Nicholas* the First or Second. After *Nicholas* was *Adrian* the Second, *John* the Ninth, *Martin* the Second, *Adrian* the Third, *Stephen* the Fifth. And by *Adrian* it was decreed,

That no Emperour should have any power or meddle in the election of the Pope. And when the Imperial Government began to decay, and the Papacy to swell aloft. And so much I thought good to mention about *Romish* matters.

Now to return to *K. Ethelwolph*. About this time the *Danes* came in again and did great harm and spoil in *Hampshire*, great bloodshed and tyranny they used in *Dorsetshire*, *Portsmouth*, and other places. But this King and *Ethelbaldus* his Son made War against them, and drave them to Sea again; but after this they brake in again. And an ancient Author gives the cause of these afflictions of the Land, who ascribes these troubles to the sins of the Land: Men generally given to pride and cruelty one to another, the very Dukes and Barons, and all sorts of people forsook the Lord, and left off to follow him in the way of true Religion; so that the Land was never quiet till *William* the Conqueror came in with his *Normans*, and subdued all under him. But other two causes I find of these miseries on the Land; the one unjustly given, and the other justly taken. The one given by *Osbright* reigning under the *Saxons* in the North parts, who on a time riding in a journey turned into a house of one of his Nobles, called *Brewer*; he being not at home, his Wife gave him entertainment, she being a Woman of great Beauty. After Dinner *Osbright* allured her to a secret Chamber, and there did forcibly ravish her, who being greatly dismayed thereat, complained to her Husband at his coming home of the great violence and injury was offered her. *Brewer* thereupon goes to the King, resigning such lands and possessions as he held of him, and so went into *Denmark* where his bringing up had been, and where many great men were that
were

were his Friends, and made his moan to *Cordanus* the King, desiring revenge of this great injury against him and his Wife; who hearing thereof was glad of such an opportunity and occasion of revenge, and forthwith raised a great Army, and speedily preparing such necessaries as an Army required, sent *Inqua* and *Hubba*, two great Captains, who arriving in *Holderness* burnt the Countrey and killed all without mercy, marching towards *York*, and gave Battel to *Osbright*, where he and the most part of his Army was slain, and the *Danes* entred *York* taking possession of the City. But in the end the King *Ethelwolph*, after he had chased the *Danes* from place to place, left land and life, leaving behind him four Sons who reigned all in order, *Ethelbaldus*, *Ethelbrutus*, *Ethelredus*, *Aluredus*.

King *Ethelbald*.

This King succeeding his Father *Ethelwolph* in the Province of the *West-Saxons*, *Ethelbert* reigned in *Kent* for the space of five years together, one with the other. But *Ethelbald* in the year 857 left his infancy in Stories, marrying with his Step-mother named *Judith*. After these two succeeded *Ethelred* the third Son, who was much incumbred with the *Danes* in *Yorkshire*, where they burnt and spoiled the City of *York*, having in one year fought nine Battels against them with the help of his Brother *Alured*. The *Danes* notwithstanding entred the *East-Angles* in *Norfolk* and *Sussex*, doing great spoil in the year 867. The *Northumberlanders* rebelled against the King, so that the Land was much weakened, and the *Danes* strengthened.

In the year 870, the *Danes* with full Sails took their course and sailed into the *East-Angles* into *Norfolk*

and *Suffolk*; and came as far as *Thetford*: But *Edmund* King of that Coast assembled a mighty Host and gave them Battel; but he was forced to leav. the Field and betake himself to *Framingham* Castle, whither the *Danes* pursued him, and he was there by *Inqua* and *Hubba* demanded his treasure, and wisht to deliver himself and his to them that were come with an unconquered Army, or otherwise he should be unworthy of Life or Reign: But *Edmund* hearing the proud *Pagans* demands, consulted with his Friends what was best to be done; at last *Edmund* sent them word, that *Edmund* a Christian King would not submit himself to a Pagan Duke, unless he would turn Christian. But after the *Danes* approaching and the King pitying the slaughter of his people, fled to *St. Edmundsbury*, and being environed with Enemies on every side grieving to see the slaughter of his People, submitted himself to them; and for that he would not deny Christ and his Laws, they bound him to a Tree and caused him to be shot to death, and smote off his head and flung his body in the bushes; but it was taken up after by some of his Friends and buried. But his Brother *Edwoldus*, the next Heir, setting aside the Pomp and pleasure of the world, became a Hermit in the Abbey of *Cerum* in *Dorsetshire*.

After the death or Martyrdom of *Edmund*, the *Danes* proceeded and took the Town of *Reading*: But within three days, as some report, the two great Captains *Inqua* and *Hubba* seeking abroad for preys and booties were slain by the *Saxons*, so that they were forced to keep close together with their Forces. But being met with by *Ethelred* and *Alured* his Brother, they were discomfited and driven to their Castle again. But after the King committing the charge to *Ethelwold*, and he being

being departed, the *Danes* burst in again upon Duke *Ethelwold*, being unprovided for them, and slew him and his People.

Then came *Ofrick* King of *Denmark*, and landed at a place called *Aldon*, against whom *Ethelred* and *Alured* entred fight, the King staying behind them at his Service and Prayers. The King being desired to make speed to the Battel, would not stir, but minded his Devotion till all was ended. In the mean time the *Danes* so fiercely assailed *Alured* and his men, that they won a Hill, the Christian men being in the Valley in danger of losing the Field, nevertheless through God and the man-hood of the Christians, the King coming in with fresh supply of men recovered the Hill from the Infidels; so that they lost not only that days Victory, but the next day they lost most of their lives, insomuch as King *Ofrick* and five of his Dukes with many of their People were slain and chased as far as *Reading* Town: But within fifteen days they reassembled their Army, came and met the King at *Basing* stock; But the *Danes* had the better at that time. But the King gathering fresh Souldiers, met the *Danes* in two months space at a place called *Merton* where he gave them Battel, where much People was slain on both sides both Christians and *Danes*, at length the *Danes* had the better, the King being wounded, saved himself by flight. And such sorrow and spoil by the *Danes* followed, that, as the story saith, many did desire rather honestly to dye, than to live as they did, and the King himself not long after deceased, after he had reigned eight years, some say but five. In whose time though there was great troubles and blood-shed, yet being Religiously inclined, he built the Colledge or House of Canons at
Exeter,

Exeter, and was buried at the Abbey of *Winburne* or *Woburne*. After whose death having no issue of his body, the Land fell to *Alured* his Brother, in the year of our Lord 872.

King *Alured*.

Among all the *Saxon* Kings none to be compared to this *Alured* or *Alfred*, who was eminent for the singular qualities in him, as also his Valiant acts in War, prudent in all Affaires. Consider him in his Godly and excellent vertues, he was very zealous, not only a desire in him of knowledge and good learning as to his own particular, but endeavouring to set it up in the whole Realm.

To begin with his acts concerning the Realm: In the beginning of his Reign seeing his Nobles and People much decayed by the former War in his Brothers Reign, he sent out and gathered his strength as well as he could, and in the second month of his Reign, met the *Danes* at a place called *Wilton*, where he gave them Battel; but being over-born by multitudes had the worse, yet not without great slaughter of the Pagan Army: yet the King was forced to make a compact with them to depart the *West-Saxons*, and having so done, they went to *London*, making Peace with *Haralden* their King, and took Truce with the *Mercians*. Next year they removed from *London* to *Lindse* robbing and spoiling the Country, and joyning with three of their other Kings, *Sendril*, *Osketil*, and *Hamman*, they grew to a mighty Host and Army, where dividing themselves, one part of them went to *Northumberland*, the other Wintering about *Grantbridge*, in the fourth of the King. In the which year King

Alfred

Alfred his men had a conflict at Sea with six of the *Danish* Ships, whereof one they took, the other fled away.

In this year also went *Rollo* the *Dane* into *Normandy*, where he was Duke thirty years, and after was Baptized in the Faith of Christ, and was named *Robert*, being the first Duke of *Normandy*.

In the next year 879, the *Danes* having rule in the North of *England*, disdaining that *Alfred* should rule in the South part, with their three Kings marched South-ward to *Chipenham* in *West-Sex*, and divers of the Nobles, some went beyond Sea, others submitted and left the King; so that the King was forced to flee into a Wood in *Somerset-shire* with some of his Nobles, the King being entertained in a Swine herds House, and there cherished, whom after the King did reward, setting him to Learning, and after made him Bishop of *Winchester*. But after this, as some stories report, the King put himself upon a dangerous exploit: Apparelling himself in the habit of a Minstrel, being skilful in Musick, as also ready in *Saxon* Songs and Poems, with his Instrument of Musick he entred the Tents of the *Danes* lying then at *Eddendun*, and shewing his interludes and singing his Songs, still espyed the sloth and idleness of the *Danes* Army, and heard much of their Counsel: and when he had seen the manner and order of the *Danes* lying, came to his Nobles again, and shewed them what he had seen, and consulting with his Nobles, a little after the King with his Army fell suddenly in the night among them, and slew and distressed a multitude of them, and chased them away from that Coast, insomuch as he voided the Country of them. His Subjects seeing themselves rescued, resorted to him, so that with their assistance

assistance he won *winchester* and other good Towns
 from them, and forced them to Articles of Peace;
 whereof one was, that *Gurtrun* their king should be
 Christened, and that as many as would not turn Chri-
 stians, should depart the Land, and void the Country.
 Which *Gurtrun* went to *winchester* and was Christen-
 ed, King *Alfred* being God-father named him *Aethel-
 stone*, who after gave the King the Countries of *Nor-
 folk* and *Suffolk*; and many that would not be Chri-
 stians departed the Land. So that the King had all
 the *East-Angles* in his Obedience. After the King set
 himself to build and repair Towns, as *Shaftsbury*,
 the Monastery of *Etheling*; he Founded and endowed
 the rich Church of *Cutbert* in *Dirham*. The fifteenth
 year of the King, the *Danes* coming out of *France*,
 entred the Land again, and came as far as *Roche-
 ster*, built a Fort against it, but were beaten down again
 by the Citizens. King *Alfred* coming upon them
 made them leave many of their Horses behind them,
 and flee to Sea; and so the King returned to *London*
 again after he had pursued them, and taken sixteen of
 their Ships. After *Ethelston's* death King of *Norfolk*
 who was Christened, the *Danes* Rebelled and brake
 into the Land in four places, but by the King and his
 People were driven into *North-wales*, robbing and
 spoiling till they came to *Chester*, which the King won
 from them, and drave them to Sea again. Then the
Danes taking a course by Sea, fled to *Lewis* in *Suffex*,
 and came to *Lewis* Port, and built a Fort upon the Ri-
 ver twenty miles from *London*. But the *Londoners*
 manned out a Company of Souldiers, and put the
Danes from their Tower or Fort, and beat it down to
 the ground. So that the Land was plagued with
 three Judgments all at once, War, Famine, and Pe-
 stilence.

Silence. In the twentieth year of *Alfred*, the *Danes* divided their Host again, part into *Northumberland* and *Norfolk*, other sailed into *France*, others to the *Saxons*, where they had divers conflicts by *Sea* and *Land*, divers of the *Danes* being taken, some imprisoned, and some Hanged, with thirty of their Ships taken in the year 899.

When *Alfred* had reigned nine and twenty years and six months, he changed this mortal life for an immortal. Many virtues were noted in this King, but one among the rest observable. Being a young man, and inclined to youthful lusts, he desired of the Lord to send him some sickness, or some way or other to use him so as the fire of lust might be quenched in himself, that so he might be more profitable to the Common-wealth, fitter for the Service of God, and mind the public business unto which God had called him. For his Charity he divided his Goods after this manner: One part he gave for Civil uses, the other for Ecclesiastical, another part for building Houses for relief of strangers. How well he spent his time is recorded thus: Eight hours he spent in sleep and bodily rest, other eight he spent in Study and Learning, other eight in Prayer and Alms-deeds, if he was not hindred by War or other publick business. He also provided for the security of his Subjects in travelling about their necessary occasions, taking a course against Thieves and Robbers, and for direction in their way, set in every cross way a broach of Silver, or gilded, that none durst take down.

When Learning began to be taught publickly, he set up Schools, one at *Chester*, and an University at *Granceter* hard by *Cambridge*, and other places. He caused Books to be Translated out of *Latine* into *English*,

lish, and sent for Learned men out of other Countries; caused *David's* Psalms to be turned into *English*. The University of *Oxford* was first Founded by him. Thus this vertuous wise Prince Governing the Realm twenty nine years died, having two Sons and three Daughters, whom he set to their Books. *Edmond* the eldest succeeded him in the Kingdom; *Ethelword* the second died before his Father; *Ethelgora* his second Daughter was made a Nun: the two other, one was married to the Earl of *Flanders*, the other in *Merceland*.

But to leave our Story of the Kings and come to *Romish* matters, and begin where we left at *Stephen* the Fifth. Great controversie arose about the election of Popes, so that in nine years there were nine Popes. Great Schisms arose in the Church; so that whether there were not errors among the Popes I leave the Reader to judge, one setting up and pulling down another, so that *Formosus* the First was chosen Pope, and after five years government *Ronifacius* the Sixth, who continued but twenty five days, then *Stephen* the Sixth who so hated *Formosus*, that he altered all his Decrees, and after he was dead caused his body to be taken up, and cut off two of his Fingers and cast them into *Tyber*, burying his body in a Lay-mans Sepulcher.

Next came *Theodorus* the Second, who took part vvith *Formosus* against *Stephen*.

Then *John* the Tenth came, and fought against the *Romans* and confirmed *Formosus* his Decrees, and held a Synod at *Ravenna* of seventy four Bishops, who burned *Stephens* Decrees and Acts. He lived not two years.

Then came *Benedictus* the Fourth, who kept the Chair three years, after whom came *Leo* the Fifth, vvho

who after forty days of his Papacy was by strong hand carried to Prison by *Christopher* his household Chaplain, whom he had nourished up in his own house long; which thing was not done, saith *Platina*, without great bloodshed.

This *Christopher* was Pope the space of seven months, and was hoisted from his Seat by *Sergius*, as *Christopher* had served his Master.

This *Sergius* is reported to be a proud cruel man and unlearned, who for such cause had been put back from the Papacy by *Formosus*, and in revenge of that he caused *Formosus* body to be taken up again, and three more of his Fingers to be cut off and his body to be cast into the Sea, which was taken up by Fishermen and brought to the Temple of *St. Peter*. At the coming in of which the Image standing by bowed (if you will believe a fabulous miracle, common among the *Papists*.) By this *Sergius* came in the custom of burning Candles, and bearing them about on *Candlemas* day; as also the Purification of *Mary*, as if by conception of the Son of God in her body, it did receive any corruption from him.

Then came *Anastasius* and sat two years. And then followed *Lando*, Father of *John* the Twelfth, whose Harlot at *Rome* was one *Theodora*, who had a Daughter named *Mazoria*, who had by *Sergius* as is thought a Son called *John* the Twelfth. The same *Mazoria* was married to *Guido* Marquess of *Tuscia*; she by means of her Friends at *Rome*, caused Pope *John* the Eleventh to be smothered in his Bed with a pillow laid to his mouth, reigning thirteen years; and so *John* the Twelfth her Son reigned in his stead. But the people of *Rome* not agreeing to his election, Pope *Leo* the

the Sixth was set up in his place, who reigned only seven months.

Then came *Stephen* the Ninth who was poysoned, and *John* set up again, and after him came *Stephen* the Tenth, who raigned three years and eight months, Pope *Martin* eight years and six months. And after him Pope *Agapatus* the Second, reigning eight years and six months. About whose time came in and begun the Order of Monks, called *Ordo Cluniacensis*. But now to leave these monstrous matters of *Rome*, and return to *England* where we left.

King *Edward* the Elder.

After the Reign of King *Alfred* succeeded his Son *Edward* surnamed the Elder. Where you must note that before *William* the Conqueror there were three *Edwards*; 1. *Edward* the Elder. 2. *Edward* the Martyr. 3. *Edward* the Confessor, of whom more in their places.

This *Edward* began his Reign in the year of our Lord 901, and governed the Land right valiantly twenty four years. Though in Learning he was not to be compared to his Father, yet in Civil affairs prudent, in warlike affairs excelled his Father, recovering the Kingdom of *wales*, as also *Norfolke*, *Suffolk*, all *Merceland*, *Essex* and *Northumberland*. In his days his people were so expert in war, that upon the breaking in of any Enemies they would not stay for the King, but would encounter them themselves. Among the adversaries of this King, *Clito* King *Edwards* Uncles Son fled into the North, and raised an Army, joyning himself to the *Danes* in the year 904, destroying and spoiling all before them, taking the Town of *Winburn*,

burn, spoiling as far as about *Kirkland*, passing over *Thames*, and after returned to *Norfolke*, slew many of King *Edwards* men tarrying behind King *Edwards* Host. Soon after the Hosts meeting between the two Ditches of *Edward Land*, after a long fight with the *Danes*, *Crito Ethelwold* (for so was his name) was slain, as also many of his Army, the rest constrained to sue for peace.

But in process of time in the year 913, the *Danes* breaking their promises and Articles assembled a great Host of men and met the King in *Staffordshire* at *Totenhill*, and soon after at *Wodenfield*, at which two places the King slew two Knights, two Dukes or Earls, besides thousands of the common sort, which came out of *Northumberland*, that were got thither to Battel.

After the rage of the *Danes* was asswaged, the King set himself to repair ruinous places, Towns and Castles; where the *Danes* had been, as the Town of *Chester*, which was encompassed with Walls and a double Ditch, he much enlarged it; and at *Hereford* he built a strong Castle, another at the mouth of the *Avon*, another at *Buckingham*, as also at the River *Onse*. He built the Towns of *Toceter* and *wigmore*; he also made a Castle hard by the *Trent* at the old Town of *Nottingham*, and built a new Town on the South side, and made a Bridg betwixt the two Towns. He also did repair the City of *Manchester*.

And in all this he had the advice of *Elfreda* his Sister, who was married to the Duke of *Mercia*, and being in travail of a Child and delivered, would never after be brought to use the company of her Husband, saying, *it was not fit a Noble Woman should use such fleshly liking or actions whereof so great sorrow came.* Yet
L though

though she was so tender, so valiant in war was she, that fighting with the *Danes* she exposed her self to such danger, that four of her Knights were slain by her; and she was after a great helper of her Brother in building and repairing Towns and places, wvith many Castles, as *Tamworth*, *Lichfield*, *Stafford*, *Warwick*, *Shrewsbury*, *Lincoln*; made a Bridg over *Severn*, called after, *Brimsbery* Bridg.

As touching the Laws of this King and his Father *Alfred*, I give the Reader to understand that concerning the Ecclesiastical Laws it was not in the Popes power alone to make Laws; the king also had power of prescribing and making Laws to the Clergy, and did order and intermeddle in spiritual matters, and it vvas not in the hand of the Pope only, as by these following Laws may appear.

Si quis Fornicetur cum Uxore aliena, &c.

Si quis in quadragesima sanctum velum in publico vel lecto, &c.

Ut Christiani Drum diligant & paganismo renuncient.

Si quis Christianus item mutet, &c.

Si quis ordinatus sa. ris furetur, &c.

Si Presbyter ad rectum terminum sanctum Chrisma, &c.

Si duo Fratres vel cognati cum una aliqua fornicentur, &c.

By all which it appears, the disposing, order and governing of the Church in those days depended not on Monsieur Pope, but upon the Kings of *England* that then governed the Land in such matters.

To this also King *Edward* himself gives testimony, who with *Pleimundus* Arch-Bishop of *Canterbury* and other Bishops assembled in a Synod, assigned seven
Bishops

Bishops in seven Metropolitan Churches of the Land. The first *Frideston*, the second *Adelston*, the third *werstam*, the fourth *Adelhelm*, the fifth *Edulphus*, the sixth *Berneges*, the seventh *Kenulphus*; in which Election to these places the Kings authority was sufficient.

This *Edward* reigning four and twenty years, had three Wives, whose names were *Egwin*, *Elfred* and *Ethelwid*. By the first he had *Athelston* or *Adleston* who succeeded in the Kingdom. His Daughters were Married to Dukes and Great men, by whom they had many Children. His own Daughters he set to Spinning, and his Sons to the Study of Learning; *ut quasi Philosophi ad gubernandum rempublicam, non jam rudes procederent*, &c. thinking by Philosophy and Learning they were most fit to Govern the Common-wealth.

King *Athelston*, or *Adleston*.

Athelston after the death of his Father began his Reign in *England*, and was Crowned at *Kingston*, a Prince worthy of Love, and Famous in War, discreet in Governing the Realm, reducing it into the Obedience of one Monarchy. He expelled the *Danes*, subdued the *Scots*, and quieted the *welch-men*, as also *Cornwal*. The first Enemy he had was *Elfredus*, who with a faction of seditious persons conspiring in *Winchester* soon after the death of his Father, went about to put out his eyes: But escaping that danger by the help of God, he was delivered. *Elfrid* being accused, went to *Rome* to purge himself by his oath, who swearing (or rather forswearing himself) to be clear of the deed, suddenly fell down upon his oath tak-

ing, being indeed guilty : But he was carried to the *English* House in *Rome*, and in three days after departed. Whereupon the Pope sent to the King to know if he would have him to have Christian Burial; and through perswasion of Friends and Kins-folks it was condescended unto by the King that he should be Buried in Christian Burial. Though there be no Authors report this, yet in the Kings old deed in writing found in the Monastery of *Malmsbury* it seems to be true, pag 133.

In the second year of the Reign of this King 972. the King Married *Sithiricus* King of the *Danes* own Sister, whereby a Peace was made betwixt the *English* and *Danes*, whereof mention hath been made in the year 972. After he died; after whose death King *Athelston* seized on that Province of *Northumberland*, putting out the Son of *Sithiricus* called *Alanus*, who with his Brother fled into *Ireland*, the other to *Constantine* King of the *Scots*. But when the King had subdued *Northumberland*, he in short time made *Constantine* subject to him. But *Constantine* submitted himself in so humble manner to the King, that the King restored him to his former dignity; Saying, It was more Honour to make a King than to be one. But after the King of *Scots* brake Covenant with *Athelston*; wherefore he assembled his Host, gathering his Knights together, and made to *Scotland*, bringing them into Subjection and returned to *England* again with Victory. And some fabulous stories are reported of the King which we omit. But *Alanus* before spoken of flying into *Scotland*, Married *Constantines* Daughter, by whose stirring a Company of *Scots* and *Danes* entred the mouth of *Humber* with six hundred and fifteen Ships, whereof *Athelston* and his Brother *Edmund* having

having notice prepared their Army, joyning Battel at a place called *Brammine* or *Breinford*; where fighting from Morning till Evening, after a terrible Battel and great slaughter on both sides, as ever was seen in *England*, the Victory fell to King *Athelston*, there being slain five small and under Kings with *Constantine* King of *Scots*, twelve Dukes, with most part of the strangers they had gathered. And here you have another fabulous story reported, that King *Athelstons* Sword fell into the Scabbard of its own accord at the Prayer of *Otto* Arch Bishop of *Canterbury*. After which Battel the North *Brittains* and the *Scots* were quieted, and at *Hereford* were forced to pay the King yearly tribute of twenty pound weight of Gold, and a three hundred weight of Silver. Besides many head of Cattel, Hawks and Dogs a certain number. And so the King went into *Cornwal* and *Exceter*, and conquered the South *Brittains*, and so returned.

But among all the valiant acts of this King, one blemish and blot lyes upon him about the murder of his Brother *Edwin*. The occasion was this: King *Edward* their Father as he was on a time in his Journey a Hunting in his youth, coming by a Town or Grange where he was Nursed and brought up, of courtesie went to see his Nurse, where he espied a Damsel very beautiful called *Igwina*, who being a poor mans Daughter, had a Vision that out of her Womb should spring a great light, which should after enlighten all *England*, (which after came to pass.) But upon the Vision she was taken and brought up daintily by her Parents in hope of some good to ensue, as after it came to pass. For *Edward* that night begat of her this *Athelston*, who being basely born and fearing his Brother *Edwin* that his Father had being

lawfully Married, and also incens'd by his Butler, his Brother *Edwin* being young, notwithstanding his innocency and Purgation of himself, *Athelston* caused him to be set in a Boat only vvith one Squire in the broad Sea, vvhere the young Prince being young and tender, and fearing the Waves that did rise, as also the vvind, vvvas struck vvith such fear as he cast himself over-board and vvvas drovvned. But the Squire shifting for himself saved himself and got the body of his Master and brought it to *Sandwich* and there buried it. For vvvhich the King vvvas struck vvith great repentance for the space of seven years together, and at length vvvas revenged of the accuser of his Brother, vvvhich vvvas the Cup-bearer to the King. It so fell out, that at Dinner one day the Cup bearer bearing a Cup of Wine to the Table, chanced to stumble, and had fallen had not one of his Legs helped the other. Upon vvvhich he merrily said, *See how one Brother can help another.* Vvvhich the King hearing, said little, but bare it in mind till after Dinner, and then sent for him, and commanded him to Execution presently; a just reward for such false accusers and incensers of Kings against Brethren.

But beside the seven years Penance the King made, he built two Monasteries, one at *Middleton*, and the other at *Michelmes*. By the way you may see the cause of building such places, vvvhich vvvas for the remission of sins, and hope of merit. But how such things stand vvith the Gospel, let the Reader judge. This act of the King made him more tender and careful of the rest of his Brothers and Sisters, vvvhich he bestowed to great Matches. One he gave to *Sibiriens* King of *Northumberland*, another to the King of *Almain*, another to the King of *Aquitain* named *Lewis*.

Levis. And then began *Otho* King of *Almain* to be Emperour of the *Germanes*, which Empire he translated from *France*, having been there kept a hundred and fifty years, to *Germany*, where it hath since continued. A fourth of his Sisters he married to *Hugo* King of *France*, being a Virgin of singular Beauty; and being sent by *Athelston* into *France*, the King of *France* sent *Athelston* many precious Jewels, also the Sword of *Constantine* with his Name engraven in Gold, sweet Odors, and one of the Nails that pierced Christ, (if you will believe it) and other Reliques.

This King made many good Laws and Constitutions as well Ecclesiastical as Civil; so that you may see all was not in the Popes power, but that the Kings of *England* had power to make Laws without him. This King commanded his Subjects to pay tythes to holy Church, which he did himself of his own goods. He ordained Laws against Robbers, so that any above or twelve years old should not be spared. Other Laws he made to the number of thirty five. He reigned sixteen years, and having no issue, his Brother *Edmund* succeeded him in the year of our Lord 940.

King *Edmund*.

This *Edmund* Son of *Edward* the Elder by his third Wife, being of the Age of twenty years entred his Reign, who had by his Queen *Elgina* two Sons, *Edwin*, and *Edgarus* surnamed *Pacificus*, who reigned after him. He continued his Government six years and a half. By him were the *Scots* and *Danes* expelled the Land, as also the *Normans* and other Foreign Enemies. The King giving himself to build and repair Cities that came into his hand, as *Lincoln*, *Nottingham*,

ham, Derby, Leicester. He built and repaired Abbeys and Monasteries, restoring Lands to the Church.

At this time there was a dispersion of the Monks of *Evesham*, and Canons were ordained in their places through the doings of *Atelnus* and *Urbicus* Lay-men, and *Osulphus* Bishop; so that betwixt Monks and Priests great difference was in habit and carriage of things, as may appear hereafter in the life of *Dunstan*.

In the time of this king, *Dunstan* was not yet Arch-Bishop of *Canterbury*, but Abbot of *Glastenbury*, of whom many fabulous stories are reported. The Monks professed chastity and pretended holiness of life, as if lawful Matrimony, as *Paphnutius* well notes, was not to live chastly. The Priests held Marriage lawful, and so great difference arose among them.

Concerning the end and death of this King, Histories differ. Some say in assaying to save his Sewer who was in danger to be slain, at *St. Pulchers Church* the King was wounded and died.

Others say, the king seeing a Felon that was formerly exiled, the King did pluck him out over a Table catching him by the hair of his head, and flung him to the ground. But the Felon having a Knife privily, drew it and wounded the king to death, as also many of the Kings Servants that were there, till at last they hew'd him in pieces.

However, this King made many good Laws Spiritual and Temporal. For as yet the Pope had not such power, but that the King disposed of Benefices, gave Orders, made Priests, the Church rites and priviledges being in the Kings hands and not in the Popes.

In the time of this King, *Ulfstanus* was Arch-Bishop of *York*, and *Odo* Arch-Bishop of *Canterbury*, who being

being a *Dane* born, yet was preferred to that See by *Athelston* being first Bishop of *Wilton*, and present in the Field with the King against *Alanus*, of whom many Fables are reported that we let pass.

However this is certain, and we find it in his writing, he did exhort the Clergy, calling a Synod of the chief Prelates and Clergy in the Land, to whom he directed a Letter that his Clergy would have a care above all things to feed their Flocks, expressing his zeal to the Church of God, that the Lord might not complain of them as idle Shepherds, and did stir them up though he thought himself unworthy to give them Counsel, yet that they would follow the example of *Austin* and the other Saints, by whose care and industry Christianity did flourish and spring up from that Metropolitan See to all parts of the Kingdom, and expressed what joy the King had and the Subjects should have to see the godly conversation of the Clergy.

This *Odo* sat in the Metropolitan Seat of *Canterbury* twenty years. After whom was elected and ordained by the King to succeed (through money and favour) *Elsinus*. But in going to *Rome* for the Pall, coming back about the *Alps* he died through cold. Whereupon succeeded *Dunstan*, as we shall declare more after.

This *Edmund* gave great gifts and revenues to the Church of *St. Edmundsbury*, as also Laws pertaining to them, pag. 94 6. This *Edmund* being slain at *Glastenbury*, he was buried by *Dunstan*, leaving *Edwin* and *Edgar*. But because the Children were young and tender, *Edred* Brother to King *Edmund* was made Protector, and governed about the space of nine years and a half, till *Edwin* came to age, carrying himself with

with great fidelity and moderation to the Children. In his time *Dunstan* was promoted to the Bishoprick of *Worster* and *London* from being Abbat of *Glastenbury*.

This *Edred* was much led by *Dunstan*, and submitted himself to fond penance and castigation of *Dunstan*. Such was the blind devotion of those times, and more the blindness of the Bishops in superstition. And here another fantastical miracle is reported, that *Edred* being sick sent for *Dunstan* to be his Confessor, but as he rid on the way to *Edred*, he should hear a voice saying, *Edred* is departed: at the declaring of which *Dunstan's* Horse fell dead under him, with lye and all.

King *Edwin*.

Edwin the eldest Son of *Edmund* after the government of his Uncle *Edred*, began his Reign about the year of our Lord 955. being crowned at *Kingston* by *Odo* Arch-Bishop of *Canterbury*. It is reported, that the first day that he was at Dinner with his Lords and Nobles, he went suddainly from them, going to a secret Chamber where he kept a Woman whom he did intertain, and was reported to be another mans Wife, whose Husband he had slain before, to the great disliking of the Lords. *Dunstan* Abbat of *Glastenbury* (for so he was still) follows the King forthwith, taking him by the hand, and brought him from the company of the Woman to *Odo* the Arch-Bishop of *Canterbury*, by whom the King was suspended and kept out of the Church: but the King being displeased with *Dunstan*, did banish him the Land, so that he went into *Flanders* and was in the Monastery of *Adinalus*. About which time the *Benedicts* or black Monks broke out and

and began to swarm in the Land, and put out the secular Priests and Canons. But the King being displeased with the Monks and *Dunstan*, he put out the Monks in *Malmsbury* and *Glastenbury*, and put in the secular Priests; and in the end it was not long before they were put out and the Monks in; and so great difference arose among them.

But in the end King *Edwin* was so hated of his Subjects for his ill demeanors, that the *Northumbrians* and *Merclanders* removed him from his Kingdom and Kingly power, and set his Brother *Edgarus* in his room. So that the River *Thames* divided both the Kingdoms. Which *Edwin* after he had reigned four years departed, leaving no Heir of his body, so that the Land fell to *Edgar* his younger Brother.

King Edgar.

Edgar the Second Son of *Edmund* and Brother of *Edwin* being at the age of sixteen years began his Reign in the year of our Lord 959, but was not Crowned till fourteen years after, as you may see hereafter. Which *Edgar* the King called home *Dunstan*, and made him Bishop of *London*, and after *Odo* his decease made him Arch-Bishop of *Canterbury*, which he governed after for the space of four and twenty years.

And though *Brithelinus* was elected, yet he not being thought fit, *Dunstan* was elected and the other sent home again. But though the King had elected him, he must go to *Rome* for the Pall to confirm his election. So he took his journey to the Bishop of *Rome* for the Pall, which he received of Pope *John* the Thirteenth, and so returned home again. At whose coming *Dunstan* desired of the King, that *Oswaldus*, Monk at *Flo-*
riak

viak, and Nephew to *Odo*, might be Bishop of *Worster*, which the King granted him.

The said *Oswaldus* was a great maintainer of Monke-ry; though some report some Fables and miracles of him and others in those Monkish times.

Yet you must know there was great difference of Monks in the Primitive times, and the Monks now. The Monks seven hundred years after Christ, or such as were called so, were such as were persecuted into solitary places and desarts for Christs cause, leading a holy and strict life, being sequestred from the world gave themselves to contemplation of heavenly matters. And these were none but Lay-men, leading a more severe strict life than others, as may appear by St. *Austin* in his Book *de Moribus Ecclesie*: as also by St. *Jerom* in his Epistles to *Heliodorus*. And there were some of them only partook of the Sacrament, and others fed the flock, and others not meddling with spiritual things belonging to the Church nor restrained from marriage.

But at last superstition began to creep in, not knowing justification by Christ, by malice of Sathan and corrupt vain conceit of merit; yet they continued sparing in diet and apparel from the rest, and these were the Monks that we condemn, and good men did cry out against in those days, and which sprang up and crept into the Church.

Hence we may see how these Monks began in *England* and Monasteries builded, which was upon murder and blood. By reason of murder committed by some great Person, they must build some great Cities and places for the remission of their sin, thinking to merit pardon of sin by such doings, and so they crept into several Cities and Countries, so that at last the

the Countrey was filled with such superstitious persons and places. And yet in these times of King *Edgar*, none were forbidden Wives, till the time of *Hildebrand* called *Gregory* the Seventh, as shall be shew'd hereafter.

For the Acts of this King, he did many good by the counsel of *Dunstan*, and had many vertues worthy of commendation, very strict in justice. Such Provinces as were not at first under his subjection he brought under one Monarchy of *England*, with the Islands adjoyning to them.

He would not suffer any to dally out his Laws, neither were there, as they say, in his time any privy Pick-pocket or open Thief.

He caused the Prince of *Wales* to pay a tribute to him of three hundred Wolves, whereby in few years space in *England* and *wales* few or none were left alive.

So strict against Drunkennells which came in by the *Danes* coming over into *England*, that he commanded certain Pins to be set in Pots and Cups, that whosoever drank beyond them should forfeit a Penny, one half of which was forfeited to the accuser, the other part to the Town or Burrough where the Fact was done.

Authors report that at *Easter* eight kings did homage to him, and after that he caused them to row him to his Palace, he himself holding the Helm. A great upholder of Monks he was, but it had been better if he had been of *St. Pauls* mind, who said, *God forbid I should rejoyce in any thing save in the Cross of Christ, whereby I am crucified to the world and the world to me.* For this Kings Vices some are noted in him, especially his having many Concubines.

One Story among the rest is remarkable, viz. *Ord-*
garius

garus Duke of *Devonshire* had a Daughter of great beauty, which coming to the Ears of the King he was inflamed with the report, and sent *Ethelmold* to see if the same was true, and as he saw, so to make report of it to him. But when he came to the Dukes house where the Beauty was, he was so taken with her himself, that he reported all things contrary to the King, giving it out that there was no such Beauty as Fame had published. But in the end *Ethelmold*, after having craved leave of the King, married her. But in the end the King perceiving himself beguiled of so rare a Jewel, set a fair Face on the matter and told *Ethelmold*, he would some time or other come and see his Wife. When the time came, and *Ethelmold* saw that the King drew near to his house, he perswaded his Wife to cast away her Ornaments and Jewels and to disgrace her self, that the King might not take delight in her. But she contrarywise deckt up and trimmed herself in the Glasse, and put her best array upon her; which when the King saw, he was not so enamored with her, as he was fill'd with hatred of *Ethelmold* who had so beguiled him, yet at present said little. After a while the King made as though he would go a hunting in the Forest of *Harwood*, and sent for *Ethelmold* to come to hunt with him, and under that pretence the King took an opportunity and slew him.

Other Concubines the King had, as *Wilfrid*, *Elfedda*, (called *Candida*) the white Daughter of Duke *Ordmere*. But to go on in the Story; the King went on as far as *Wales*, spoiling the Country as far *Glamorganshire*, and reigning the space of sixteen years died, and was buried at *Glastenbury*, leaving two Bastards, *Editha* and *Edward*; and one Son lawfully begot, whose

Name

Name was *Ethelred* or *Egelred*. But for the Illegitimate Children, the King suffered seven years Penance enjoined him by *Dunstan*, all which time he was not Crowned.

Yet notwithstanding all his infirmities, he made many good Laws in the Church: one among the rest, that *Sunday* should be kept holy from *Saturday* nine of the Clock in the Morning till *Munday* nine of the Clock. Many fabulous miracles are reported of him, as that the *Virgin Mary* should appear to him, &c. But we let them pass. But the King beginning his Reign in the sixteenth year of his Age, in the year of our Lord 959, was not Crowned till he was one and thirty years of Age, in the year 974, as some Chronicles mention.

In commendation of this King here followeth an Epitaph written by *Henericus* Arch-Deacon of *Huntington*.

*Autor opum, Vindex Scelerum, largitor honorum,
Scepitriger Edgarus regna superna petit,
Hic alter Salomon, legum pater, orbita pacis,
Quòd caruit bellis, clarnit inde magis.
Templum deo, Templis Monachos, Monachis dedisti
agros,
Nequitia lapsum, Justitiaeque locum.
Novit enim Regno verum perquirere falso,
Immensum modico, perpetuumque brevi.*

King *Edward* Called the Martyr.

After the death of *edgar*, no small trouble arose among the Lords and Bishops about the succession of the Crown. The Principal cause, as some think,
was

was, that *Alferus* the Duke of *Mercia* and others held with *Ethelred* or *Egelred*, the only right Heir and lawfully begotten Son of King *Edgar*, misliking the placing of Monks, and putting the Priests out of Churches with their Wives and Children, as also out of their possessions; and so put in the Priests again with their Wives. On the contrary side *Ethelwine* Duke of *East-Angles*, and *Ethelwold* his Brother, in a Council held by them, said, they would never suffer the Religious Monks to be put out who upheld Religion in the Land. In this Hurley-burley some held with *Edward*, and would have him King, and some with *egelred*. The Bishops and Priests sided with such as were for the Monks, and took part with them. Then *Dunstan* Bishop of *Canterbury*, and *Oswold*, with divers other Lords, assembled in a Council together. In the end, *Dunstan* taking *Edward* by the hand, brought him forth to the Lords, and so persuaded them, that they elected and ordained *Edward* their King, which was a ground of great contention after; as witness *Osburn*, who lived in *William* the Conquerours time, and writ this story, as also *Johannis Paris*, who plainly calls *Edward*, *non legitimum Filium*, no lawful Son. How he is proved lawful Heir let us see. It is plain and granted by all that *Edward* was slain in the fifteenth year of his Age, which years well agree with that Child which *Edgar* begat in Bastardy, for the which he did his Penance. The King after the seven years Penance lived three years and a half, and after *Edward* reigned other three years and a half, which make fourteen, and going in his fifteenth was slain. So that *Editha* was not the Child for the which the King did Penance, but *Edward*, which was born after *Editha*, which must needs be true by supputation of years,

years, contrary to the opinion of the Church, who continually held *Edward* to be the true Heir. Which error how it came in, you may easily guess; For *Dunstan* and *Oswold* being for the Monks, such as favoured them, and that writ the stories, counted *Dunstan* for a Saint, and *Edward* for a Martyr, holding still that *Elfreda* the Mother of *Edward* was Wife to King *Edgar*, and so he was lawfully born, and that *Editha* was born after *Edward*. But Queen *Alfrith's* Mother of *Egelred* and *Alferus* Duke of *Mercia*, held against the Monks; So that in the end, because the Church of *Rome* should not be stained, they that writ the stories after, and were of the Monkish party, make *Edward* right Heir, which is contrary to *Malmesbery*, who in plain words speaking of *Edgars* last Concubine saith, that he had a Concubine he loved intirely, and kept Faith with her alone, till the time he Married his lawful Wife *Elfreda* the Daughter of Duke *Ordgar*. So that however it is plain, that *Edgar* lived in Whoredom till he Married his lawful Wife; and it is as plain that *Dunstan* and his compli-ces after the death of *Edward* (*Egelred* being right Heir) went about to set up *Editha* the other Bastard to possess the Crown; but she wiser than her Brother refused the same. So that you may see the plain reason why *Dunstan* and the others set up *Edward* and *Editha* rather than the lawful Heir, which was only to set up the Monks against the Married Priests. However these things were done, yet the Queen and *Alferus* Duke of *Mercia* withstood the Monks, and drove them out of the Monasteries, whom King *Edgar* had put in, and put in the Priests and their Wives, whom he put out. So that however, it appears in those days Bishops and Priests had Wives. As the

Abbot of *Crowland* expresses, the Clerks thrust out the Monks, and gave their Farmes and Lands to the Lords and Nobles of the Land, to defend them from the Monks.

But however great controversie arose betwixt the secular Priests and the Monks, one objecting against the other, so that a Council was called at *Calne-street*, vvho sat in an upper loft, vvherein many crimes vv ere objected against *Dunstan* and the Monks, yet they still kept their opinion. At last it is reported that the Joyles of the House vvith the Timber fell dovvn, vvhere many of the Nobles and others vv ere slain, *Dunstan* standing on a piece of Wood very safe. Whether this be feigned, or there was any Sorcery used, I leave the Reader to Judge. Then were assembled at *Reading* and *Winchester* many of the Nobles judging the Priests and their Wives had wrong. Many allegations were on both sides. But whether a Monks Cowl, and a Wifeless life, be a sufficient title to enter into other mens Estate, or no; or if a careful bringing up of Children, maintaining Families, defraying necessary publick charges be not to be preferred by Godly men, before the lazic and idle life of Monckery, let sober men judge.

After all this at *Calne* and other places, it happened not long after (being as some say a vertuous and charitable Prince) he went a Hunting in a Forrest, and being left alone of his Nobles, in the fourth year of his Reign, being as is said without his Servants, came to a place called *Corff-Castle*, where the Queen *Alfrith* and her Son *Egelred* lay. The Queen having notice of his coming, called a Servant of hers, and uttered her mind to him conceiving mischief in her self. When the King came, she desired him to stay all night, he refused,

refused, only he said he would drink a Cup of Wine as he sat on Horse back. But while the Cup was at his mouth, the Servant appointed struck him through the body with a two-edged dagger, with that the King set spurs to his Horse to meet his Company, but bled so sore that he fainted and died about *Corff Castle*, and being not known, nor the manner of his death, was buried without honour at *Warham*. But after three years the body was taken up by Duke *Alferus*, and with pomp and honour removed to *Shafisbery*, and buried in the Minster call'd *Edmund-stow*. Many Storys are told of this Queen; as how going on a journey a Pillar of fire descended from heaven, and that her Horse stopped at *St. Edwards Corps*, &c. However this is true, that upon her repentance she built two Monasteries or Nunneries, and founded them with means, one at *Almsbery*, the other at *Warwell*.

In the order and course of the *Roman* Bishops mention was made of *Agepatius* the Second, after vvhom succeeded *John* the Thirteenth, of whom *Dunstan* received the Pall.

This Pope was noted to be a very wicked Whoremonger, Adulterer, Incestuous, Perjured, a Fighter, Murtherer and cruel Tyrant, who cut off the Noses, put out the Eyes of many of his Cardinals; so that in a general Council before *Otho*, the first Emperour after the Empire was translated from *France* to *Germany*, many crimes were laid to his charge, for which by the Emperour and Clergy he was worthily deposed, and *Leo* put in his room. But after the Council was departed, the Harlots of *Rome* receiving great rewards and promises from *John*, he was set up and *Leo* deposed. But after this *John* had sat several years, in the tenth year of his Popedom, he was found without the

City in bed with another mans Wife ; whose Husband coming in the while, so wounded him, that in eight days he died.

After vvhom though not by consent of the Emperour, *Benedictus* the Fifth succeeded, insomuch as *Otho* the Emperour being displeased about *Leo* before, came with his Army against *Rome* for choosing a Pope without his consent. So he laid close siege to the City, came in and deposed *Benedict*, and set up *Leo* the Eighth.

And *Leo* again to gratifie the Emperour, Crowned him Emperour, and intituled him to be called *Augustus* ; and the power vvhich *Carolus Magnus* had bestowed on and given to the Clergy of *Rome*, *Leo* bestowed it on the Emperour by a Synodal decree. The Emperour again, say they, bestowed all such donations and lands, which they pretend (though falsely) *Constantine* had given to them.

After *Leo* came *John* the Fourteenth, against whom the Mayor and Aldermen of the City came, and laying hold on him in the Church of *Lateran* clapt him in Prison eleven months. Which the Emperour hearing of, came again with his Army to the City, and after execution done on the Authors and doers of the Fact, committed one *Petrus* the Captain to the Popes Arbitrement, vvhom he caused to be stript naked, his beard to be shaven, and hanged by the hair of the head a vvhole day together ; and after to be bound and set on a bare horse back with his face to the tail, and to be scourged vvith Rods through the City and banished. The holy Father you see little following the Precept of Christ and his rule, which said, *Love your Enemies*. This Pope was the first that brought up the christning of Bells.

After

After this Pope followed *Benedictus* the Sixth, who by *Ointhus* a Captain of *Rome* was cast in Prison, where he was strangled, or, as some say, famished to death.

Then came *Donus* the Second, after whom succeeded *Bonifacius* the Seventh, who seeing the Citizens of *Rome* conspiring against him, hid himself, and at last stole all the Treasure of *St. Peter* and fled with it to *Constantinople*, in whose stead *John* the Fifth was substituted. But *Boniface* returning from *Constantinople* by Money and Treasure procured a Garrison of Soldiers to take his part, by whose means Pope *John* was taken and imprisoned, his eyes put out, and he famished to death in Prison. Neither did *Boniface* enjoy his Papacy long, for in a few days after he died suddainly, whose Carcase the Citizens took by the Feet, and drag'd up and down the City, grievously exclaiming against him, this was in the year of our Lord 976

The next Pope was *Benedictus* the Seventh, who was made by the consent of the Emperour, and reigned nineteen years. In the time of this Pope *Hugh Cappet* the French King took *Charles* the right Heir to the Crown, by the Treason of the Bishop of *Laon*, and when he had imprisoned him, he also imprisoned *Arnoldus* Arch-Bishop of *Rheims*, and placed *Gilbertus* a Monk of *Floriack* in his stead. This *Gilbertus* was a Necromancer, and School-master to Dr. *Robert* the Kings Son. But this *Benedictus* call'd a Council at *Rheims*, restored the said *Arnoldus* again and displaced *Gilbertus*, which after by the help of *Otho* was made Arch-Bishop of *Ravenna*, and at length was made Pope, as shall be shew'd.

After *Benedictus* followed *John* the Sixteenth, who died in the eighth month of his Pa. acy.

After him came *John* the Seventeenth, and after him *Gregory* the fifth in the year of our Lord 995.

This *Gregory* called *Bruno* before, was a *German* born, and therefore maliced of the people of *Rome*, the Clergy of *Rome* with the people convented against *Gregory*, and set up *John* the Eighteenth, which *Gregory* sped therefore to the Emperour and made his complaint to him, who was *Otho* the Third, who hearing and believing him, set forward with his Army, and speedily came into *Italy*, and so to *Rome* and took it, and took *Crescentius* and the Pope which they had made; and when they had put out his eyes, deprived him of life also. *Crescentius* the Consul they set on a vile Horse back, and cut off his Nose and Ears, and led him through the City with his Face to the Horse tail, and having after his members cut off, was hanged upon a Gibbet.

Pope *Gregory* thus set up, reigned four years in his Papacy; some say but two years: in vvhich time he called a Synod or Council in *Rome*, where he to establish the Empire in his own Country, by the consent of *Otho* the Emperour ordained seven Princes of *Germany* to be Princes *Electors* of the Empire, which order remaineth to this day.

What be the Names of thole *Electors*, and vvhat is their Office, I find in these Verses expressed.

Maguntienfis, Treverenfis, Colonienfis,
Quilibet Imperii fit Cancellarius horum.
Et Palatinus Dapifer, Dux portior ensis,
Marchio prepositus Camera, pincerna Bohemus.

Three Bishops, three Princes, viz. the *Palatine*, the Duke of *Saxony*, the Marquess of *Brandenburg*;

(167)

to whom was added the King of *Bohemia* to give the odd voice, in case the other six were even and could not agree. This constitution began *Anno* 997, and was after established by *Otho* the Emperour in the year of our Lord 1002. And so much for the tumults in the *Romish* Church. Now let us return to the matters of the Kings of *England* again.

King *Egelred* or *Elred*.

King *Edward* murdered as aforesaid, the Crown fell next to *Egelred* the younger Brother and Son to King *Edward* by *Elfrith*. This *egelred* had a long reign given to him of God, he reigning thirthy eight years, though it was full of troubles and calamities, being a Prince not of the greatest courage to govern the Commonwealth. There are that report his beginning was ungracious, wretched in the middle, and hateful in the end. In so much as when he was christened by *Dunstan*, something fell out that displeased *Dunstan*, in so much that *Dunstan* swore by the Mother of Christ that he would prove untoward and cowardly. It is reported of him that he grieved so to hear of his Brothers death, that his Mother took Wax Candles or Tapers and beat him so with them, that he could never indure the sight of them after.

In the year of our Lord 981, he was by his Mother and Nobles appointed to be Crowned: But *Dunstan* refusing the business, *Oswold* Arch-Bishop of *York* was enforced to Crown him, which was done at *Kingston* on *Thames*; *Dunstan* prophesying, that because he came to the Crown by the death of his Brother and conspiracy of wicked men and English Conspirators, they should not be without bloodshed till there came a
M 4 people

people of an unknown tongue vvhich should bring them all into thralldom, neither should that trespass be longunrevenged. And the Chronicle of *Crowland* further saith, that not long after a Cloud was seen throughout the land, the one part like blood, the other part like fire, and changed into several colours in the morning. And presently after in the third year of his reign, the *Danes* arrived in several places of the Land, spoiled *Southampton*, slaying the Inhabitants and leading them away Captive, going still along the Isle of *Thanet* to *Chester*, and so passing along the Sea-coast to *Cornwall*, *Devonshire* and *Sussex* went to their Ships again. About the same time a great part of *London* was burnt by fire. And the King and Bishop of *Rochester* fell at variance, insomuch that the King made war against him, and besieged him in his Castle and City. And Notwithstanding the Bishop besought him for *St. Andrew's* sake to leave off, yet he would not, till the Bishop gave him a hundred pound of Gold vvhich he received, and so departed.

The *Danes* seeing the discord in the land, returned again and did great harm, insomuch as the King was forced for money to make peace vvith them. For the assurance of vvhich *Analisse* the chief Captain became a Christian and was Baptized, and so returned vvithout doing any great harm. About these times fell great sicknesses and fluxes among men, and murrain and death of many cattel, beside great robberies and thefts.

About the Ninth or Eleventh of the Kings Reign *Dunstan* died, after vvhom succeeded *Ethelgarus* and *Elfricus*, others say *Siricius* and then *Elfricus*, and after them came *Elphegus*. The same year 995. *Aldamus* the Bishop translated the body of *Cuibert* from
Chester

Chester to Dunelme, and so began the Bishops See to be at *Duresme*.

Not long after the death of *Dunstan*, the *Danes* entred again into the Land, so that the King was constrained to appease them vvith money; but that being gone, they assailed the Land in divers places, not only in the North, but they besieged *London*: but being beaten by the *Londoners*, they vvent into *Essex*, *Kent* and *Sussex*, burning and killing all that came in their vvay.

Notwithstanding all these troubles the King gave himself to Lechery and pilling and polling his Subjects, that for lack of good rule many perished, possessions were lost, and men were constrained to redeem their Lands with great sums of money, which they called *Dane gelt*. Which Tributes so increased, that from ten thousand pound it came to forty thousand, by which much sorrow and vexation was among the people every way; as also by Thieves and Robbers. But that which was the chief cause of all was the discord among the Nobles themselves; for if any good was agreed on among them, it was rumor'd among the *Danes* one way or other, and so it was frustrated: among whom was *Edrick* Duke of *Mercia*, and *Alfrek* the Admiral, who betrayed the Kings Ships to the *Danes*. Wherefore the King apprehended the Son of *Alfrek*, and put out his Eyes, and so he served the two Sons of *Edrick*. So vile the *Danes* were, that in every house they did inhabit, they used the Wives at their own pleasure, and forced the best without dread, and by every one of the house they were called *Lord Dane*, which is now turned to a word of reproach, calling one another by the name of *Lurdain*.

But after all these miseries in the year of our Lord 1000,
in

in the Reign of this King *Egelred*, through counsel of some about him in the one and twentieth year of his reign, occasion was given by one and taken by another of a new plague to ensue on the *Saxons*, who had driven out the *Brittains* before, which was in joyning in Marriage with the *Normans*, the King joyning in Marriage with *Emma* Daughter of *Richard* Duke of *Normandy*, which was the third Duke of the *Normans* and first of that name: by reason of which the King being a little inhaused in his own mind, and in presumption of it sent secret Messengers and Commissions to the Rulers of every great Town in *England*, that upon *St. Brice* his day at an hour appointed, the *Danes* in every house should be suddainly slain where they were quartered; which was performed, though it turned to more trouble. For as soon as it was heard in *Denmark*, *Swanus* the King came with a great Host and landed in *Cornwall*, and by the Treason of *Hugh* a *Norman*, who by favour of *Queen Emma* was made Earl of *Devonshire*, the said *Swanus* took *Exceter*, and beat down the Walls, and so he went to *Shirburne* and *Winton*, spoiling and killing the people.

But the King preparing, and *Swanus* hearing of his coming took to his Ships again, and sailed about to *Norfolk* and *Suffolk*, took *Norwich*, spoiling all about the Country. Upon which the King was forced to make his peace with *Swanus* and give him thirty thousand pounds, and so for the present he went to his own Country.

But this peace lasted not long, for one *Edricus* Duke of *Mercia*, a man of subtil wit, glossing and untrusty to the King, when soon after *Turkillus* a *Dane* came and landed much people in *Kent*, laying great Tributes on the people, and so departing, this *Edricus*

con-

continually hindred the King from meeting with the *Danes*, or betrayed the Forces of the King, whereby the *Danes* waxed rich in all places, and the *English* poor.

After all this *Swanus* hearing of the increase of his People in *England*, brake his promise and League with the King, and came into *Northumberland* with a great Army, Proclaiming himself every where King of the Land, and caused the Earles and Rulers of every Country to swear fealty to him, passing the River of *Trent* as far as *Gainsburrrough*, and so to *Northwalin-street* subduing and spoiling, causing the People to give him pledges of their fealty to him (which he committed to *Canutus* his Son.) And this Persecution of the *Danes* never ceased in one corner of the Land or other: The King never giving them any notable Battel, or when he was about it he was taken off by *Edricus*. At last *Swanus* came into *Mercia* with a great Host, took *Chester* and *Oxford*, and so went into *Kent* and besieged *Canterbury*, and by the Treason of *Almaricus* whom the Bishop had preferred, took the City and burnt a great part of it, Tything the Monks of *St. Austin*, slaying nine, and sparing the tenth. He slew also of Religious men nine hundred, and of other men and women they slew to the number of eight thousand. And when they had kept *Elphagus* the Bishop seven months a Prisoner, he not agreeing to give them three thousand pounds they brought him to *Greenwich*, and there stoned him to death. The King seeing all this, and fearing the end what it would be, sent *Emma* his Wife and his two Sons, *Alfred* and *Edward*, to *Normandy*; sending with them also the Bishop of *London*. The *Danes* going on still, won a great part of the *West-Saxons*; insomuch that the

the King in the five and thirtieth year of his Reign was chaled into the *Ile of wight*, and so to *Normandy*. *Swanus* thus swelling with pride, laid great impositions on the People, and entred on *St. Edwards* Lands which were free from tribute ; but he made great spoil on them, despising the Saint, and threatened to destroy the place of his Sepulture ; putting the Country in so great fear, that they fell to Fasting and Prayer, and it pleased God presently after that *Swanus* died among his Knights, crying and yelling among them ; some saying that he was stricken with the Sword of *St. Edward*, and so he died.

For the fear of which *Canutus* the Son of *Swanus* did grant the People great liberty and many of their former liberties he restored. He also Ditched the Land of *St. Edmund* with a great Ditch, freeing it from all toll and tribute, and built a Church over the Ditch, and gave great possessions to the Church, and with the said Ditch did encompass the Tomb of the Martyr, which was after used as a place for Crowning the Kings, the Kings sending their Crowns to the Shrine of *St. Edmund*, and fetching them again with great price. But *Egelred* hearing of the death of *Swanus*, returned to *England*, *Canutus* being unprovided fled to *Sandwich*, who cutting off the eares and Noses of the pledges that his Father left him, he sailed into *Denmark*, but the next year returned with a great many, which *Edmund Iron side* prepared to meet, and to joyn with *Edrick* Duke of *Mercia*. But the Duke feigning himself sick, and as was thought, had yielded his Faith before to *Canutus*, and so deceived *Edmund*. *Canutus* entred *West-Saxon*, spoiling and ruining all or most of the Country of *West-Saxon*, and took pledges of fidelity of the Country. In the mean while King

Egelred

Egelred lay sick at *London*, and of his sickness died, and was buried in the North side of *Pauls*, after he had reigned six and thirty years, leaving *Edmund Ironside* his eldest Son, and *Edward* and *Alfrid* in *Normandy*, as is before rehearsed. This King though he was impugned with many troubles, yet made good Laws: among the rest he provided against unjust Judges, depriving one *Leonatus* of all his possessions for giving false Judgment (though he loved him above all others.)

Edmund Ironside a Saxon, *Canutus* a Dane, both reigning together in England.

After the death of *Egelred*, variance fell among the *English-men*, about the Election of their King. The Citizens of *London* and many other of the Lords took part with *Edmund*, and made him King, being wise and valiant in Warlike Affaires, and therefore was by them surnamed *Ironside*, being a lusty man, and could endure cold and hardship. But the more part, especially the Bishops and Clergy, took part with and favoured *Canutus* the Son of *Swannus*, having given oath to his Father to that purpose; by reason whereof were fought many sore and great Battels, first in *Dorset-shire*, where *Canutus* was forced to flee the Field, and after in *Woster-shire* where for want of day-light both Armies withdrew, none knowing which had the better till the morrow, and on the morrow *Canutus* was constrained to flee the Field. After the Armies met in the Country of *Mercia* where by treachery Duke *Edmund* had the worse. But upon a time when both Hosts met, and the Battel was ready to joyn, and a certain truce taken before Battel, it is said a Knight
of

of *Edmund's* party stood upon a high place and said these words.

Daily we die, and yet none have the victory; and when the Knights be dead on either party, the Dukes compelled by need shall accord, or else they must fight alone; and the Kingdom is not sufficient for two men which formerly was able to maintain seven. But if the covetousness of these two be such, as neither can indure to take part with and live by the other; then let them fight alone that will be Lords alone: for if all men fight, still all men shall be slain, and none left to be under their Lordship, nor able to defend the King that shall be against strange Enemies and Nations.

These words were so well spoken and taken of both Hosts, that the two kings were content to try the Quarrel betwixt them two only.

Time and place being appointed in fight of both Hosts, they did assay one another with sharp strokes and Sword; and it is said, by *Canutus* his own motion they very hastily agreed and kissed each other, to the joy of both Hosts, and so loved as Brethren ever after, dividing the Kingdom betwixt them.

But shortly after a Son of wicked *Edricus* instigated by his Father (as is thought) espying King *Edmund* when he was at the draught, with a Spear or long Knife run *Edmund* up into the body and fundament, whereof he died presently, after he had reigned two years, who left behind him two Sons, whom wicked *Edric* took from their Mother, she not knowing of her Husbands death, and went and carryed them to *Canutus*, saluting him in these words, *Ave Rex Solus*. So that *Canutus* after *Edmunds* death was King of the whole Realm. And after by the advice of Council he sent the two Sons of *Edmund* in exile to his Brother the

the King of *Sweeteland* to be slain; but he abhorring the act sent them unto *Solomon* the King of *Hungaria*, where *Edward* being married to the Kings Daughter died; the other was married to *Agatha* Daughter of his Brother *Henry* the Fourth Emperour.

When *Canutus* was established in the Kingdom, he called a Parliament at *London*, where among many other things it was propounded by the King to the Parliament, whether there was any provision made for *Edmund Ironsides* Sons, whether in the composition the Children were provided for? The Lords many of them to flatter the King, answered, No; *But that they would defend him against the Children of Ironside with their blood, and all the power they had*; contrary to their Oath to the King and Natural Country, thinking to gain favour from *Canutus*, but it proved otherwise; for many yea most part of them that *Canutus* perceived had sworn to *Edmund*, he ever after disdained as being false to their own natural Prince and Country; insomuch as a great part of them he exiled, others he beheaded, and some by the punishment of God died suddainly.

And so it fell out to *Edrick* the Traytor; for on a time *Edrick* being accused to the King as he was in his Palace, *Edrick* made a large Oration, ripping up what benefits he had done for the King, and among the rest what he had done in betraying *Egelred*, and slaying King *Edmund's* Son, and all this was for the Kings sake he said. *Canutus* hearing of him, told him, Thou hast said well, and by it hast judged thy self, and immediately the King commanded him to be bound hand and foot and to be thrown into the *Thames*, and so was justly served for betraying his natural Prince.

Others say he was beheaded, and his head set upon
the

the Bridge, and his body cast into a Dunghill. How ever such end may they all have that through dissimulation destroy and betray their King and Country.

This *Canutus* called home *Edward* the Brother of *Edmund* called *Rex Rusticorum*, King of Clowns, and was after reconciled to the Kings favour, but was after slain by the Kings Servants.

But in the mean while *Swanus* King of *Denmark*, which was *Canutus* his Brother, died; so that the land fell to *Canutus*, who presently sailed thither and took possession of the Kingdom; and after he had set all things in order, he returned into *England* and came to *London*, and married *Emma* Daughter of *Eglered*, and by her had a Son called *Hardeknight* or *Hardeknotus*; and so called a Parliament at *Oxford*, where it was agreed that the *English* men and *Danes* should hold the Laws made by King *Edgar*, because they were thought to be best above all others.

Thus the *Danes* being in *England* began to be Christian men, and to receive the Faith of Christ, at which time *Canutus* went to *Rome*, and returned again, governing the land twenty years, leaving behind him two Sons *Harold* and *Hardeknotus*, which latter was made King of *Denmark* in his Fathers time.

Harold, called *Harefoot* for his deliverance and swiftness, Son to *Canutus* by *Elguina* his Wife, in the year 1039 began his Reign, of vvhom mention is little made in Story; for he reigned but four years, only he banished his Step-mother *Emma*, and took her jewels and other goods from her.

Hardeknotus being King of *Denmark* and second Son to *Canutus* by his last Wife *Emma*, was next King of *England*.

In the time of these *Danish* Kings there was one Earl *Godwin*, a man of a subtil wit, very fierce and cruel, as he declared by the two Sons of *Egfred* coming into *England* to visit their Mother *Emma*, bringing a Company of *Normans* with them, *Godwin* having a Daughter that he meant to Marry to *Edward*, and so set him up to be King, he perswaded *Hardeknutus* the King, and also the Lords, not to suffer the *Normans* to come in, bu to punish them for an example. In-
somuch as he got commission from the King to that purpose.

And so meeting the *Normans* at a place called *Guild Down*, there he murdered the most of them innocently. And as *Swan* the King of *Denmark* had tythed the Monks of *Canterbury*, so *Godwin* slew nine of the *Normans* and saved the tenth. He slew also among others *Alfredus*, with twelve Knights that came along with him, which *Alfredus* was right Heir to the Crown. The other Brother fearing *Godwins* Treason, was conveyed again to his Mother and sent to *Normandy*. But whether these things were done by the Kings consent, is not certainly known; however this is true, God did shortly revenge the quarrel of these *Normans* in Conquering the whole Land by *William* the Conqueror a *Norman*, and the *Normans* that came in by him.

For just it was, that as the *Normans* coming in with an *English* natural Prince were murdered of *Englishmen*; so the *English* should be slain by the *Normans* coming in with a Foreign King, being none of their natural Country.

Then it follows in the story, that this King after he had reigned two years, and being merry at Dinner at *Lambeth*, he was stricken dumb and fell to the ground,

and in eight days he died without issue, who was the last of the *Danish* Kings of any that reigned of their blood. And so here was an end of the two Sons of *Canutus*, *Harold* and *Hardecanutus*.

This foresaid *Godwin* by *Canutus* Daughter had a Son who was drowned. But of his second Wife he had six Sons, *Swannus*, *Harold*, *Tostius*, *Willnotus*, *Sirth* or *Surth*, and *Leofricus* : and one Daughter called *Goditha*, which was after Married to *Edward* the Confessor. Beside the Sons *Canutus* had a Daughter named *Guinilda*, who was Married to *Henericus* the Emperor, who being accused of spouse breach, and having no Champion or Knight that would fight for her (as the manner of the Country is) a little Boy or Dwarf that she brought out of *England* undertook the Quarrel, and fought with a great Monstrous *German*, and being low, crept under him and cut his Legs in such manner as he brought him to the ground, and struck off his head, and saved the life of the Queen, if it be true as *Fabianus* reports.

A while after the King did return from *Rome*, where he had bestowed great gifts, and built a place for relief of Pilgrims, as also did establish the tribute called *Dane-gilt* or *Rome-shot* so called. Being walking, as some say, at the part of *Southampton* some of his Nobles coming to him, called him King of Kings and most mighty.

But (which is worth observing) the King, whether of pride or to reprove their flattery, commanded his Chair to be set by the Sea side at what time the Sea began to flow ; some say he only sat with his Garment folded under him ; and there charged the Flood arising, that it should not come near or touch him nor his Cloaths : But the water keeping its course, came

near

nearer and nearer to him, coming to his Feet, and so encreased higher and higher, that it wet him well-favoredly.

Whereat the King abashed, or partly for fear, he started up, and turning to the Lords he spake after this manner :

You call me King of Kings and most Mighty, yet I cannot command a little water to stay at my word, but it is ready to drown me. Wherefore all earthly Kings may know that all their power is short and but vain, in comparison of the King of Kings that made heaven and earth, the Sea and all in them : he only is to be glorified who is the Father of our Lord Jesus Christ.

And some report that he would never wear his Crown again, but went to *Winchester* or *Canterbury*, where he acknowledged a greater power than himself, and so resigned his Crown to him forever :

It is to be noted that this King did in the beginning of his reign allow of King *Edgars* Laws ; yet he made many good Laws of his own both Temporal and Ecclesiastical : whereby it appears that the Pope had not all the power in his own hands, but that Kings had power as well in spiritual as temporal things which appertained to them. As for example, these Laws he made as follow,

Inprimis, That it is meet in Funerals that money should be given for opening the earth.

That if there be any buried in another Parish, the money should be given to that Parish whereto the Party belonged that died.

That Sunday should be kept holy, forbidding all Markets or Fairs to be kept on that day, or that people should on that day follow any secular business.

That if a Minister kill'd a man, he should be deprived of order and dignity.

That a woman that committed Adultery, or other crime, her Husband being alive, she should have her Nose and Ears slit or cut off.

That every widow that married in twelve months after her Husbands death, should lose her joyniure &c.

And here an end of the *Danish* Kings. Now to the *English* Kings, whose right line comes in here by Edward the Confessor.

King Edward, call'd the Confessor.

After by the merciful providence of God the *English* were set free from these *Danish* Kings, and the captivity and misery sustained for the space of twenty eight years together, and from their first coming in since *Brigitricus* entring, the term of two hundred fifty five years, the Crown fell at last to Edward the younger Son of *Egelred* and *emma* his Wife, being a mere *English* man, who had been long banished the Kingdom, a man of a soft disposition, gentle and meek, so given to peace that he would say he had rather be without the Kingdom than come in by war and blood.

This *Edward* being sent for by the Nobles and Lords into *Normandy*, yet mistrusting the mutability of the *English* was loth to venter; yet having sufficient pledges for him in *Normandy*, came over, accompanied with a few *Normans*, and was Crowned at *Winchester* by *Edsin* Arch-Bishop of *Canterbury* in the year of our Lord 1043.

Not long after, *Edward* married *Goditha* or *Editha* Daughter of Earl *Godwin*, whom he so treated that he
neither

neither put her from his bed, nor lay carnally with her; whether it was for hatred of her kindred, or of chastity, it is uncertain; but most Writers think it was his continency, being never accused of offence in that kind, and therefore he is called by some *Holy Edward*.

But taking the government on him he ruled the Realm with much modesty, piety, gentleness and liberality to the poor, as also with wisdom and justice, the space of four and twenty years, lacking two months, and gave a vertuous example to all his Subjects under him. He subdued the *Scots* and *Welch* men that lay about the borders, having no foreign Enemy or Stranger that did assault him.

About this time *Emma* the Kings Mother was accused of incontineny with *Alwin* Bishop of *Winchester*; upon which the King by the counsel of *Godwin* took from her her Treasure and Jewels, and caused her to be kept close in the Abbey of *Warwell*; at last the business was committed to examination of the Clergy, and she put her self upon tryal; some of the Bishops laboured to compose the business betwixt them both; but *Robert* the Arch-Bishop of *Canterbury* being discontented, stood up and told his Brethren, saying, why would they defend a Woman (rather a Beast than a Woman) that had defam'd her Son and was naught with the Bishop? saying also, If the Woman will purge the Priest, who must then purge the Woman that had been consenting to her Son *Alfred's* death, and poured poyson to her Son *Edward*? But in conclusion he gave sentence if she would (guilty or guiltless) go barefooted for her self four Steps, and for the Bishop five, upon nine Plow-shares fire hot, if she escaped harmless she

ould escape guiltless ; to which she agreed. The day and place being appointed and come, the King and Nobles being present she was led blindfold to the place betwixt two men where the Irons lay burning hot, and past the nine Plow-shares unhurt ; at last said she, Lord when shall I come to the place of my Purgation ? But she being unblinded, and seeing she had no hurt, kneeled down and gave God thanks, insomuch as the King repented (as the Story saith,) and received her into favour, giving back all her Jewels and Treasure. But the Bishop fled into *Normandy*.

About this time fell a great Snow which lasted from *January* to *March*, after which ensued a great murrain of Cattel and Beasts, as also much Corn spoiled, which was by lightning blasted.

Soon after there fell great variance betwixt the King and Earl *Godwin*, insomuch that the King repudiated his Wife ; and the Earl with his five Sons was outlawed, though after they were called in and received into favour, the Earl giving two of his Sons as pledges of his fidelity to the King.

During the outlaw of *Godwin*, *William* Bastard Son of the Duke of *Normandy*, came into *England* with a great train, to see King *Edward*, whom the King royally entertained, giving great gifts and presents to each other ; and some say promised the Duke that in case he died without issue he should succeed him in the Kingdom.

In this Kings time lived *Marianus Scotus*, the Story Writer.

Concerning the end of this Earl *Godwin*, the murder of *Alfred* and the *Normans*, though Stories differ, yet most agree in this, that as the King was at Dinner
and

and *Godwin* with him, the Earl was accused to the King of some evil, insomuch as *Godwin* seeing the King displeased, excused himself as well as he could; but at last took a morsel of bread which he intended to swallow, and whilst it might be his death if he was guilty: but as soon as he had put it in his mouth, he was therewith choaked, and died. Which the King seeing, commanded he should be drawn from the Table, and so he was, being conveyed by his Son *Harold* to *Winchester*, and was there buried.

About the Thirteenth of this Kings Reign, the King sent to the Emperour that he would please to send to the King of *Hungaria*, praying him that his Cousen *Edward* son of *Edmund Ironside* might come into *England*, for so much as he intended to make him King after him; which was granted, he coming in the year of our Lord 1056, with his Wife and three Children whose names were *Edgar Adelinge*, *Margaret* and *Christiana*.

But the year after *Edward* died in *London* and was buried at *Westminster*, after whose decease the King was minded to make *Edgar Adelinge* his Heir; but mistrusting the *English* men, and fearing the malice of *Harold*, he sent to *William* Duke of *Normandy*, assigning him to be his lawful Heir, and to succeed him in the Crown.

After the death of *Godwin*, *Harold* waxed strong in the Kings favour, insomuch as he ruled all. The King sent him and *Tostius* his Brother against the *welch* men: But envy growing betwixt the Brethren, *Tostius* seeing his Brother so highly in the Kings favour, he at *Hereford* slew all his Brothers men, cutting them in quarters and salting them up in Barrels of Wine and Vinegar, and so prepared to go against his Brother

Harold. So wicked were these Children and Brothers, that if they saw any Mansion or Mannor of any mans that liked them, they would slay the Owners and take possession of it to themselves.

At length *Harold* intended to sail over into *Nor-mandy*, but was by wind and weather crost and driven into *Ponteith*, and there taken Prisoner and sent to Duke *William*, to whom he was made to swear that in time he should marry his Daughter, and after *Edward's* death should keep the Land to his behalf, which was thought to be the Kings mind.

After this promise made to *William* he returned to *England* with his Cousen *Hacus*, the Son of his Brother *Swannus* being delivered to him, and after his return he shewed the King what he had done in the aforesaid matters, with which the King seemed to be well content. And so it appears he was willing, and had given his own promise to *William* formerly.

Among all that were trusty to King *Edward* none like *Leofricus* the King of *Mercia* and *Chester*, who purchased great liberties for the Town of *Coventrey*, and made it free of all manner of things, but only Horse, which freedom was obtained by his Wife *Godina* by riding, as fame goeth, after a strange manner through the Town.

This *Leofricus* and his Wife builded an Abbey in *Coventrey* and endowed it with Lands and great riches.

Edward the Outlaw, whom *Edward* purposed should be King, died and left *Edgar Adeling* and *Margaret*, vvhich *Margaret* was married to the King of the *Scots*, and was the Mother of *Matild* or *Maud* Queen of *England*, and of *David* King of *Scots*.

This

This godly and vertuous King *Edward*, after he had reigned three and twenty years and seven months, died, and vvas buried at *westminster*, which he had begun to build and repair, and was farther enlarged by *Henry* the Third, and Son of King *John*.

It is reported, that in his sickness he dreamed that for the sins of the Priests of the Land, being not Servants of God but of the Devil, that God vould deliver the Land to Strangers, as it came to pass, but I let the Dream pass vvith it.

This *Edward* made many good Laws, but one universal Lavv he settled through all *England*, insomuch as fevv or none did rebel a long time after.

And *Matthew Paris* reports that *William* the Conquerour vvhen he came in, swore to maintain the Lavvs of *Edward*; but vvhen he vvas established in the Kingdom, he left them, and put in more obscure and harsh Laws for the *English*, and forswore himself.

And moreover in the Antient Records of the City of *London* at the *Guild-Hall*, the office of a King is described, with other things appertaining to the Kingly Office; vvhich though it be in *Latine* is not unmeet to be Englished, which are to this purpose:

That in the first place the King should defend the Holy Church, and pluck out evil doers, and encourage those that did vigilantly study the good of the People.

Three Servants the King should keep under him as Vassals, viz. Fleshly lusts, Avarice, and greedy Desire; which if he did, he should rule well, and preserve himself and Kingdom.

As also, that Kings should do nothing rashly, but with premeditation.

And there follows also the duty of the Subjects,
where-

wherein are many convenient and necessary things, all of which *William* took some and left others, placing his own Laws to serve his own purpose, and which to this day are to be seen in the *Norman Language* remaining.

King *Harold*.

Harold second Son of Earl *Godwin*, and last King of the *Saxons*, (though divers of the Nobles stood for *Edgar Adeling*) notwithstanding his oath to Duke *William*, and contemning the young age of *Edgar Adeling*, Heir of *Edmund Ironside*, took upon him to be King in the year of our Lord, 1066. But when *Harold Harfager*, King of *Denmark*, and Son of *Canutus*, heard of the death of King *Edward*, he came into *England* with 300 sail of Ships, who joyning with *Tostius*, Brother to *Harold*, King of *England*, the Lords of the Countrey arose in the North, and gave them Battle ; yet the *Danes* had the Victory. And therefore *Harold*, King of *England*, gave them another strong Battle, and had the Victory, where *Harold* with his own hand slew *Harold Harfager* the *Dane*. After which *Harold* grew proud and would not divide the prey that he had got, among his Knights, which was sore to their discontent, and by it he lost the favour of his People.

At which time *William* Duke of *Normandy* sent a Message to *Harold*, claiming the Kingdom by his own promise, that he would keep it for him after *Edwards* death. But *Harold* sent him word, it was a nice thing, and his Daughter being dead, he thought himself discharged of that promise, and therefore would not part with his Kingdom on such Terms, being

being then compelled by need to promise that of which he thought himself now discharged.

Duke *william* receiving this answer, consulted with his Knights what to do, and likewise sent to Pope *Alexander* to make known his Title; which the Pope approving, encouraged him and confirmed him in it, and sent him a Consecrated Banner to bear about him in the Ship wherein himself should Sail.

Duke *william* being provided of all things set to Sea, taking shipping at the Haven of *Saint Valery*, where he tarried a long time for Wind; insomuch as his Souldiers murmured, and said, it was a woadness to go and take another mans Kingdom, and that God was against them in it.

At last the wind came about, and taking Shipping with his Navy, he came and Landed at *Hasting* in *Sussex*. There are some that give three reasons of *williams* coming into this Land to subdue it: one was because it was given him by King *Edward* his Nephew; another was for the revenge of the cruel death of *Alfred* his Brother, and the slaughter of the *Normans*, which he ascribed to *Harold*; and a third reason was to revenge the wrong done to the Arch-Bishop *Robert*, which was exiled by means of *Harold* in the time of King *Edward*. But while *Harold* was in the North, Duke *william* made all speed he could to come to *London* before him. But the *Londoners* withstanding him, would not suffer him to pass till he had put in good surety that he would do them no hurt; which promise he kept, and so passed the Bridge and went into *Sussex*, from whence he sent to *Harold*, propounding three things, which of them he would choose: First, that *Harold* should render the Land to him, and take it again under tribute: or Secondly, to stand to the
Popes

Popes arbitrement betwixt them : or Thirdly, to defend his Quarrel in his own person by dint of Sword without any other blood shedding. But *Harold* refused all these offers, saying, it should be tried by dint of Swords, and not of one Sword.

And so *Harold* gathering his Army together joyned Battel with the *Normans* in the place which was after called *Battel*, vyhere an Abbey was built, and the Town called *Battel*.

In the beginning the *English* kept their Array so well as they were likely to vanquish the *Normans*. Wherefore Duke *William* caused his men to give back as though they fled away ; so that the *English* followed fast and brake their Array, which the *Normans* perceiving, they gave a fresh and sharp charge upon them and got the Victory of the *English*, through the just hand of Providence ; whereas *Harold*, which before had murdered *Alfred* the true Heir of the Crown, which came with a Company of *Normans*, was now wounded by the *Normans* with an Arrow in the left eye, of which he incontinently died. Though some say he fled to *Chester* living a Monastical life and there died, which is not like to be true, but was slain in that Battel, after he had reigned nine months, and was buried at *Waltham*, being the last that reigned of the blood of the *Saxons*, the which continued, reckoning from *Hengist* his reign in *Kent*, by the space of five hundred ninety one years : and if it be reckoned from the reign of the *west-Saxons*, then it indured the space of five hundred sixty five years.

This Duke *William* and *Edward* were Cousens by the Fathers side ; for *Richard* the Third Duke of *Normandy* after *Rollo*, was Father to Duke *Richard* the Second of that name, and Brother unto *Emma*
Mother

Mother of King *Edward*; which *Richard* the Second was Father to Duke *Robert*, this Duke *William* the Conquerours Father.

Albeit in this matter many gather the cause of these troubles, and may be better than I; yet if I may speak as I think, the consanguinity betwix the Kings was not so much, as the just judgment of God that did suffer the *Normans* to prevail for the cruel murder of the *Normans* by *Harold* and the *English*, which was now justly recompensed.

Nowv to leave these matters and add something of the order of the Bishops of *Canterbury*, beginning where we left, vvhich was *Alphegus*, vvho as is declared was stoned at *Greenwich* by the *Normans*, after whom succeeded *Livingus*, after him *Egelnothus*, then *Robertus* a *Norman*, a great doer, and then came *Stygardus*, vvho invaded the See, Story saith, by *Simon*, being Arch-Bishop of *Canterbury* and Bishop of *Vvinchester*, and Abbat in another place, wherein he continued a great space, gathering goods and great riches, till at length Duke *William* clapt him up in Prison, and placed *Lanfrancus* a *Lombard* in his room, as shall be declared.

Now although the Church of God did not continue in perfection as it was first instituted by the Apostles, but in process of time grew vvorse and vvorse, declining to superstition, and many inconveniencies began, partly by the coming in of *Mahomet*, and partly by the increase of riches and wealth, and want of diligence in them that had the care of the Church, who vv ere or should have been guides of it; yet the infection and corruption did not so abound in that excessive manner and measure, as it did in the latter times about a thousand years after Christ.

About

About which time and year came *Sylvester* the Second of that name, vwho succeeded after *Gregory* the First, and occupied the See of *Rome* about the thousandth year after Christ, wanting one or two.

This *Sylvester* vvas a Sorcerer, and through conjuration and compact with the Devil became Pope, which *Stella* and *Bruno*, *Platina* and others affirm in expresse words: That *Sylvester* a French man called *Gilbertus* yet sat in the Papacy four years one month and eighth days, coming from his Monastery to *Hispalis* a City in *Spain*, plying his Book so well and profitably that he vvas made *Doctor*, having among his Auditors *Otho* the Emperours Son and *Robert* the French King.

So that he was made Bishop of *Rheims*, and after of *Ravenna*, and by compact with the Devil was at last made Pope of *Rome*; vwho asked the Devil how long he should enjoy the Popedom? the Devil answering him, till he should say Mass in *Jerusalem*.

At length about four years after he was to say Mass as he did in *Lent* in the Temple of the Holy Cross, being call'd *Jerusalem*, so that then he knew he should not live long; vwhereupon, as the Story saith, he was struck vvith repentance. and confessed his fault openly before the People, desiring his body should be lay'd in a Cart and be buried vvhere the Horses of their own accord should draw or carry it, vvwhich as they say by the providence of God, and to shew there is remission to be hoped for of penitent Sinners, carried the body to the Church of *Lateran*, and there it was buried. Which may be an admonition to all Sorcerers and Inchanters to beware how they be deceived by the operation of *Sathan*, vvwho in the end deceiveth them.

After

After *Sylvester* succeeded *John* the Nineteenth, by whom was first brought up the Feast of *All Souls* in the year 1004, through instigation of *Odilo* Abbot of *Cluniack*. This Monk thought *Purgatory* to be in the Isle of *Cicill* in Mount *Aina*, and reported he heard the Devils roaring and yelling when they heard the Masses and Funeral *Dirges*.

Not long after came *John* the Twentieth and *Sergius*, after whom succeeded *Benedictus* the Eighth, then *John* the one and twentieth, who was promoted by *Gratianus* and *Brazatus* who were Sorcerers, and he brought in the Feast of *John Baptist* and St. *Laurence*.

After him came *Benedictus* the Ninth, a Necromancer and Magician, who lived in woods and solitary places, using his Enchantments, resisting *Henricus* the Third Son to *Conradus*, putting him from the Empire, and placed *Petrus* King of *Hungary* in his room, with this Verse,

Petra dedit Romam Petro, tibi Papa Coronam.

Which was false, for Christ never took authority of Magistrates upon him, neither did he give it to *Peter*, nor had the Pope power to give or dispose of Kingdoms.

But after he fearing that *Henricus* might recover his Empire if he prevailed in Battel, he sold his Papacy to *Gratianus* called *Gregory* the Sixth for fifteen hundred pound.

At which time there were three Popes reigning together in *Rome*, viz. *Benedictus* the Ninth, *Sylvester* the Third, and *Gregory* the Sixth. For the which cause *Henricus*, surnamed *Niger*, the Emperour, coming to *Rome* displaced these three Monsters at once, and placed in their room *Clement* the Second,

cond, and caused it to be enacted that no Pope should be chosen hereafter but by consent and confirmation of the Emperour: The *Romans* making Oath to the Emperour, never to intermeddle in the Election of the Popes. Howbeit the Emperour departing, they broke their Oath, and poisoned the Pope.

So that in thirteen years there were nine Popes poisoned, and most of them by *Brazatus*, as some think. However *Clement* the Second, *Damasus* the Second, *Leo* the Ninth, *Victor* the Second, *Stephen* the Ninth, and *Nicholas* the Second, were all poisoned.

This *Clement* the Second being poisoned, *Damasus* the Second came, who neither by the People nor by the Emperour was elected, but by force and invasion; who in three and twenty days was poisoned, 1049. Whereof grew great contention in *Rome*, insomuch as the *Romans* by the counsel of the Cardinals sent to the Emperour to desire him to give them a Pope; and so he did, being one *Bruno* an *Almain* and Bishop of *Colten*, afterward called *Leo* the Ninth, who after he was elected and in his *Pontificalibus* coming towards *Rome*, there met him the Abbat of *Cluniack*, and *Hildebrand* a Monk, and rated at him because he would be chosen by the Emperour, and not by the Bishops and Clergy or Cardinals of *Rome*.

And so being apt enough to take evil counsel, he put off his Robes and put on another habit, and so came to *Rome*, acknowledging his fault to the People and Clergy, and so was admitted Pope, called *Leo* the Ninth; and then he made *Hildebrand* a Cardinal and admitted him to high room.

Under this Pope were called two Councils, the
one

one was kept at *Verfeilles*, where the doctrine of *Berengarius* against the real presence in the Sacrament was condemned, though *Berengarius* recanted not; yet nevertheless, it was after by *Nicholas* the Second confirmed again.

The other Council was held at *Moguntia*, where was acted and decreed, *That the Priests should utterly be excluded from Marriage, and that no Lay-man should give any Benefice or Bishoprick, or other spiritual promotion to any Person.*

In the time of this *Leo* it happened he was vvith the Emperour at *VVormes* on *Christmas* day, and did excommunicate the Sub deacon, because he read not the Epistle in the *Romans* true. The Arch-Bishop being moved at it, vvent from the Altar, being at Mass, and vvould not say service till his Deacon was restored, vvhich presently the Pope sent and restored, and so the service vvent on.

After this *Leo*, vvhom *Brazatus* poysoned in the first year of his Popedom, one *Theophilaet* strove to be Pope, vvhich *Hildebrand* seeing went to the Emperour, being sent for fear of the Emperours displeasure, vvho assigned them another called *Victor*, a *German*, and he deposed many of the Clergy, for Symony and Fornication; for Symony, because they took their Livings of secular men; and for Fornication, because they were married. But this Pope in the second year of his Papacy vvvas poysoned by *Brazatus* and *Hildebrand*.

Here began the Church of *Rome* to wring out of the Emperour hands the election of Popes. The Clergy electing *Stephen* the Ninth for Pope, contrary to their Oath made to the Emperour.

And at this time was the Church of *Millan* brought

to obedience of the *Romish* See by *Stephen*; and he was not ashamed to accule the Emperour of Heresie in minishing the *Roman* Sees authority. So that then it was Heresie not to maintain the ambition of the *Romish* Prelates, and they called it Symony to receive any Spiritual benefice or promotion from a Secular mans hand. And this Pope sent *Hildebrand* to several places to reform this business, who did help on the matter very earnestly. But *Stephen* drinking of *Brazatus* Cup fell sick, which *Hildebrand* hearing posted home apace, and being come to *Rome*, assembled all the Companys of the Clergy, and swore them not to Elect any Pope without the Common consent of them all. So then *Hildebrand* posted to *Florence* to fetch that Bishop (they swearing to Elect none in the mean while.) But when he was gone, the People were so impatient, that they would not stay so long; but seeing *Stephen* dead, Elected *Benedictus* the tenth; by which *Hildebrand* was not a little offended, and caused the Clergy to come to a new Election: but they not daring to attempt it went to *Sene*, and there Elected one *Garhardus* for Bishop of *Rome*. So that there were two Popes together at *Rome*. But *Garhardus* called *Nicholas* the second by the help of the Clergy of *Italy* and Duke *Godfrid*, caused the other Pope to be deposed. And *Benedictus* hearing the business that *Hildebrand* was against him, he unpoped himself, and went to *Vitralis*, where he lived more quietly than he should have done at *Rome*.

It were too long to declare the confederation of this Pope with *Robertus Guiscardus*, whom this Pope against all rule and Law made Duke of *Apulia*, *Calbria*, *Cicilia*, and Captain General of all the Forces of *St. Peters* Lands, that so he might the better support him,

him, and so he did, who by violence and force subdued all that did rebel against him, and brought them in subjection to him.

But how this stood with Christs or *Peters* Doctrine, to subdue and take whole Kingdoms from the right owners, to maintain the Popes pride and ambition, let the Reader judge. But at last this Pope as the rest had done before him tasted of *Brazatus* Cup, and so turned up his heels.

In this Popes time the fond devise of Transubstantiation was devised at a Council.

Now at the beginning of this Pope, *Henricus* the Fourth was made Emperour after the decease of *Henry* the third being but a Child, and reigned fifty years, yet not without great molestation and trouble; and all through the wickedness and ungratious dealing of *Hildebrand*, as in time shall be declared, the Lord willing.

And here all Princes may take notice by the way, that if they fear the Popes curse they shall be made Slaves; if they do not, they may do what they list: being like *Domitianus's* thunder; if you give ear to the report or crack of it, it is terrible; but look into the cause thereof, it is a mere ridiculous thing.

In the Reign of this Pope, in the year of our Lord 1060. *Aldredus* Bishop of *Worster*, and after Kinsman to the Arch Bishop of *York*, coming to *Rome* with *Tostius* the Earl of *Northumberland* to the Pope for his Pall, could not have it, but was, I know not for what, deprived of all his dignities, and going home was robbed and spoiled of all his Goods that he brought to *Rome*, whereupon he returned and made his complaint to *Tostius*, who being a man of great courage and boldness, stoutly told the Pope to

his Face, that if he would not restore his Goods, his curse was not feared in Foreign Lands, which his own Vagabonds and base people despised at home. And therefore he required the Pope to restore his Goods, or else he charged him that they were gone by his subtilty and means, And that the King of *England* should understand it and deprive him of receiving any more tribute in *England*; at the end the Pope was perswaded by the argument of his Purse, to send *Aldredus* home with his Pall according to his request

After this the *Lombards* elected a Bishop of their own to be Pope, and sent to the Emperour for his consent and supportation; his name was *Cadulus* the Bishop of *Parmex*, to which request the Emperour consented and gave his voice, which *Hildebrand* hearing (being a stout maintainer of the Popes authority and liberties against the Emperour.) He set up a Faction contrary in *Rome*, which chose another Pope named *Anselmus*, called *Alexander* the Second. But *Cadulus* setting forth for *Rome* with a good strength being elected by the Emperour and Cardinals, *Alexander* no less prepared another Army to receive him, betwixt whom there was a great conflict and many slain on both sides: But *Cadulus* though he had the best cause, yet had the worst success, being at that time repell'd; yet renewing his Army and coming with a greater power, as also the Emperour sending the Bishop of *Cullen* to *Rome*, to chide the Pope for taking the Emperours Authority belonging to his predecessors for many years: But *Hildebrand* set on all manner of wickedness and ambition, and being puffed up with pride of his late Victory, would not suffer the Embassador to tell on his tale, but interrupted him in the middle, telling him, if they talk of custom,
the

the custom lay not in the Emperours, but in the Clergy; so that *Otho* the Embassador be like bearing with the Pope, more than the Emperour was content to be perswaded, only desired in the Emperours name that there should be a General Council called to decide the business, in which Council the Emperour should be present himself, and so he was. In the which Council held at *Mantua*, it was declared for *Alexander* to be Pope, and *Cadolo* had his pardon granted; In this Council, it was decreed no Priests to have any Wives, or if they had Concubines they should not say Mass, and beside other things, that which made for *Hildebrand* that no secular man should have any hand in giving spiritual promotion or benefices; and that the Election of the Popes should be only in the hands of the Cardinals. *Benno Cardinalis* writes that after this *Alexander*, seeing their crafty dealing, and that he was but set up to serve their own purpose, being at Mass, and Preaching to the People, told them that he would not sit in the Seat and place of Pope, unless he had the Emperours License; which when *Hildebrand* heard, he was in such a rage, as he could scarce hold his hand off him till Mass was done; but after it was done, *Hildebrand* by violence of men, got *Alexander*, and dragged him into a secret Chamber, and all to becomiled him with his Fists, rating and rebuking him for going about to seek favour of the Emperour; and so kept him in strict custody, allowing him only five groats a day for his maintenance; mean while *Hildebrand* encroached to himself all the revenues of the Church, procuring to himself much treasure.

At last under the miserable durance of *Hildebrand*, *Alexander* died at Eventide after eleven years and a half of his Popedom.

And

And so much for *Romish* matters, and now to return to *England* the order of vvhich requires us to treat on: *VWilliam* the Conquerour being next King of *England*, but only a certain Oration of King *Edgars* was omitted in its place, but better now than not at all, vvhich you may read at large, pag.153, in *the Acts and Mon.* wherein is only to be noted three things especially.

First, The Religious care of Kings in giving means to the Church, and correcting the manners of Church men.

Secondly, The excessive behaviour and dissolute wantonness of the Clergy, abusing the great donations that was given them.

Thirdly, The blind ignorance of those times of both Estates, both in the Ecclesiastical and Temporal, in conceiving that in giving to the Church, in maintaining and building Churches, Abbeyes and Monasteries, they thought to merit remission of sins and salvation, so taking away free justification by Christs blood alone.

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Now it remaineth only that as in the former Book, so now we prosecute the order of the Arch-Bishops of *Canterbury*, as we have done the race of Kings, beginning with *Ethelredus* where we left, who followed *Celnoch* the Seventeenth Arch-Bishop of that See, mentioned where we left before.

The Names and Order of the Arch-Bishops of
Canterbury, from the time of King *Egbert*
 to *William* the Conquerour.

XVIII. *Ethelredus*.

XIX. *Plemundus*, School-master to King
Alfred.

XX. *Athelmus*.

XXI. *Ulfelmus*.

XXII. *Odo*. By whose Prayer King *Athel-*
stons Sword was brought into its Scabbard of
 its own accord: if you believe it.

XXIII. *Elfus* or *Elfinus*. Who died going
 to *Rome* for his Pall.

XXIV. *Dunstan*. Of whom many fabu-
 lous miracles are reported. *Polydorus* makes
 him the twenty third Bishop.

XXV. *Ethelgarius*.

XXVI. *Elfricus*.

XXVII. *Siricius*. Counsellor to King *E-*
gelred.

XXVIII. *Elphegus* Stoned to death by the
Danes at *Greenwich*.

XXIX. *Liunigus*.

XXX. *Egenoldus*.

XXXI. *Edsius*.

XXXII. *Robertus*. Who caused *Godwin*
 and his Sons to be banished, and died coming
 from *Rome*.

XXXIII.

XXXIII. *Stigandus*. Whom *William* the Conquerour found when he came in, but was by *William* craftily conveyed to *Normandy*, and was a while intertain'd with great honour. But *William* sent secretly to the Pope to depose him, and placed *Lanfrancus* in his room.

XXXIV. *Lanfrancus*.

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F I N I S.
